

THE

## MISSIONARY HERALD.

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SIX MONTHS.—The donations for the month of February were about \$4,000 in advance of those of the same month last year, being over \$30,000. For the first six months of the financial year the donations were about \$10,000 less than for the corresponding period of the previous year. As the legacies last year were exceptionally large, during the first half of the year amounting to over \$73,000, and during the same period for the current fiscal year have amounted to less than \$36,000, the deficiency in the total receipts from legacies is about \$38,000. This makes the call for a marked advance in donations during the coming months more than usually emphatic. If the increase of donations in February is indicative of what is to follow during the next six months, all will move on favorably in the financial department. Let pastors and churches so plan with earnest purpose and good courage.

THE end of the first six months of the Board's year 1886-87 shows that during this period twenty missionaries and assistant missionaries have received appointment. Last month we reported the number as thirteen. These, with the seven under appointment at the last Annual Meeting, make twenty-seven who are nearly ready to go abroad. Other applications are coming in, and the churches must be prepared for enlarged giving to meet the cost of maintaining the new reinforcements which are called for in the field, and which the Lord is graciously providing quite in advance of the supplies heretofore received at this period of the year.

AN article in the *Bibliotheca Sacra* for January on "Japanese treaty-revision a necessity," by Professor J. R. Newton, of Oberlin, deserves, and we hope will receive, the careful attention of American statesmen as well as American Christians. Clearly, our national relation toward Japan is not Christian. Professor Newton shows clearly that we are responsible for the existing form of the treaties between Japan and all foreign powers, and that this form is such as to work incalculable evil to the "Sunrise Kingdom." As we took the initiative in making the treaties wrong, we ought to take the initiative in making them right. The difficulties which beset revision are many and great, but no difficulties should be allowed to stand in the way of our doing justice to a nation that has shown itself worthy of our admiration and respect. Professor Newton's admirable article should have the widest possible circulation.

THE mystery in the ways of God has seldom been more strikingly illustrated than in the death, within a few hours of each other, of Mr. and Mrs. Howland, of the Madura Mission. They had been greatly enjoying several weeks of rest at the "Missionary Home," at Auburndale, and had spoken of their improved health and vigor. Mr. Howland went to Montreal, Canada, to preach on the last Sabbath of February, and was called back by a telegram from his wife, who was ill, but he was able to be with her only one day before he himself was prostrated by sickness. From her chamber, where she was dying of pneumonia, Mrs. Howland sent a message of comfort to her suffering husband, saying that she was "only going home." Little did she, or others about them at the Missionary Home, think that he would follow her so soon. She died on Saturday evening, March 5, and on Monday afternoon he fell asleep, and they were together "at home." A service was held at Auburndale on Tuesday, March 8, and the burial service took place at Monson on the following day. An appreciative notice of these most excellent and devoted missionaries will be found on another page from one who has been intimately associated with them in the work in India. The honored missionary family to which Mr. Howland belonged, his parents and a brother and sister now in Ceylon and a brother in Mexico, as well as the three children, now orphans, will be tenderly remembered in prayer by our readers. And let not the mission be forgotten in this sad weakening of its forces.

As the work of the Board is extending in Japan, a new and enlarged map of the empire is necessary in the series of Wall Maps prepared by the Board. A map twice the size of the old one is in course of preparation, and will be ready by April 1. Price, on cloth, \$1.25; on paper, 75 cents.

In this number of the *Herald* several changes in the orthography of proper names will be introduced. The new spelling in Japan puts *yo* in place of *io*, so that Tokio becomes Tokyo; Kioto, Kyoto; Hiogo, Hyogo, etc. The people in Western India for whom the Board labors are the Marathas, but in their language the termination of this name changes with the gender of the noun with which it is connected. It is the Marathi *language*, and our brethren on the ground call it the Marathi *Mission*. This spelling will be adopted uniformly here without any attempt to follow the changes of gender. Our station on the West African coast will be spelled Benguella, in accordance with a usage now becoming prevalent.

WE reported last month the fact, of which the telegraph informed us, that permission had been given for the reissuing of the *Zornitza* at Constantinople. Letters since received state that there was long delay even after the Grand Vizier had pronounced as "wholly innocent" those articles which were made the occasion for the suppression of the paper. It has been surmised that Russian influence had something to do with the delay in granting permission to resume publication. For five and a half months the paper has been suppressed. In the meantime the publication of books and tracts has progressed satisfactorily. But our brethren are greatly cheered by the removal of the restriction upon their Christian newspaper.

THE Christian world is eagerly looking for tidings from Mr. Mackay, the English Church missionary, who was not allowed to leave Uganda when the other missionaries were expelled. *The British Weekly* of February 25 reports that a letter had just been received from Mr. Mackay, though no dates are given, in which he says: "By God's grace I shall hold on here in the hope that gradually greater liberty will be allowed. Every day, or rather every night, a number of people come for a little instruction." The prayers of Christians the world over are united in behalf of this brave missionary and the persecuted Christians in Central Africa.

THE reports from Mr. Clark at Prague are cheering. At the beginning of the year several Romanists were received to church membership. New opportunities are continually presented. On January 28, Mr. Clark writes: "Meetings are everywhere well attended, with most important openings at new cities. God is certainly at work in Bohemia. Let us rejoice in being fellow-helpers to the truth."

THE personal history of Mr. Neesima, of Japan, is known to many of our readers, who will be pained to hear of the death of his father at the age of eighty-one. An intimate friend of Mr. Neesima's, in this country, writes of his father: "His end was peace, in the Author of that blessing. He once lost a son, but found him after years of waiting, and with him came the Sun of Righteousness." The wife of Mr. Ise, of Imabari, who has recently died, was not a sister of Mr. Neesima, as has been reported, but a niece of Mrs. Neesima.

LETTERS received from our missionaries in Bulgaria, written early in February, reported that the people were living very quietly and that the evangelical work was fairly prosperous. They affirmed that all reports about anarchy and violence were gotten up for effect. Mr. Locke, of Philippopolis, wrote that no one who had any care for law and order would find any obstacles in attending properly to his business. Two or three out-stations showed an advance upon the year 1886 in their contributions for evangelistic work. But recent telegraphic reports of disturbances at various points in Bulgaria are probably correct and are full of evil omen. Such political disturbances will readily furnish occasion for Russian intervention and it is not difficult to see from what source they spring. The plea will be urged that under the Regency there is no stable government and that to prevent anarchy Russia must interpose for the defence of helpless people. The Bulgarians have behaved admirably hitherto, and, whatever disturbances there may be at special points, we cannot believe that the natives of Bulgaria are responsible. May God save the brave people from the perils which now threaten them!

OUR letters from Japan the present month are brief, but they are probably quite as full as our brethren, with the pressure of work upon them, can write. Mr. DeForest, from Sendai, says: "We have a magnificent opportunity here. We are running at full speed. Every day and every evening we are engaged, with prayer-meetings, Sabbath-schools, and preachings sandwiched in all along." It is reported that the number of Protestant baptisms throughout Japan averages at the present time about 120 each week.

It is a sad fact that temptations to sin are presented to converts in our mission churches by foreigners from our own or other Christian lands. One of these foreigners in Japan urged a native Christian, on last New Year's Day, to drink some *sake* — "just a little; it won't hurt you; rather it will do your body good." To which the Christian replied: "I have a soul as well as a body, and *saké* is not good for my soul." May the Lord greatly multiply the number of such converts in Japan and all over the world, who care for their souls more than for their bodies.

MR. PIERCE, of Bardezag, Western Turkey, reports progress in the school at that place, the whole number of pupils being 120, of whom 91 are boarders, who are constantly under the watch and care of the missionary. Every pupil pays the whole cost of his education either in money or by labor, and during the year not less than \$4,000 have been received for tuition, aside from several hundred dollars which it is hoped will be realized from the sale of articles manufactured in the shops of the Industrial School. This surely is a good record.

LETTERS from Mr. Walter at Benguella, January 8, report that up to the time of the sailing of the steamer for Lisbon on that day no mail had been received from the interior, but that carriers who had arrived from Bailundu reported a great religious stir at the mission station. How much this may mean it is impossible to tell, but we shall look eagerly for the next mail from West Africa.

THE mission High School at Ahmednagar, India, has been recognized by the University at Bombay as a college in connection with the educational system in India. Its students are entitled to examination and degrees by the University. Mr. Smith, of Ahmednagar, reports that on the thirteenth of January their Royal Highnesses the Duke and Duchess of Connaught visited the High School and distributed prizes. They were not only there themselves, but the Duke ordered the attendance of all civil and military officers of the government in full uniform, and the occasion was one of much display. His Royal Highness in a brief speech expressed his pleasure at the success of the work of the mission. Lord Reay, the Governor, was unable to be present, but sent a message of congratulation. The Duke's speech was most hearty and, coming from a son of the Queen, every word had its effect upon the audience.

MR. APPIA, of the Paris Evangelical Society, reports that De Brazza, the French explorer on the Congo, has expressed the wish that some French Protestant missionary may begin a work in the district on the Congo belonging to France. The Committee of the Paris Evangelical Society has unanimously decided to enter upon the new field. Although their funds hardly warrant the enterprise, the opening is so hopeful and seems so providential that they are constrained to enter it.

SINCE the decision has been made that Mr. Stanley is to move his expedition for the relief of Emin Bey, by way of the Congo River, little has been heard about his movements, save that at last accounts he was at Zanzibar arranging his men, and prepared to take them by a large steamer by way of the Cape of Good Hope to the mouth of the Congo.



REV. WILLIAM WOOD. — This faithful missionary, for years connected with the Marathi Mission of the American Board, who began the well-known station at Satara, and who did much pioneer work, died at Hartford, Conn., on February 22. He was born in Henniker, N. H., December 2, 1818, and, after graduating at Dartmouth College in 1842, and at Union Theological Seminary in 1847, he sailed for India July 31, 1847. Rev. Allen Hazen, D.D., who was associated with Mr. Wood in mission work, says of him: —

"In college Mr. Wood was a quiet, diligent, faithful student, always in his place and attentive to his duties. He was not a brilliant scholar, but known as a steady, Christian man. In India he acquired a fair knowledge of the language and was ready in his use of it in instructing the people. He was, at first, stationed at Bombay, and met the trials which street-preachers in that day usually met. Books and tracts he had distributed were torn in pieces; scoffs and jeers greeted those who attempted to speak to the people in public places. Filth of all kinds was often thrown upon them. He was not permitted to see as much fruit of his labors as some have done, but we trust the Master has welcomed him with 'Well done!'" Mr. Wood returned from India in 1872 and was released from his connection with the Board. He was married to (1) Lucy M. Lawrence, July 11, 1847, who died August 13, 1851; (2) Eliza M. Howard, July 24, 1856, who died November 18, 1859; (3) Elizabeth W. Penny, April 10, 1865. Mrs. Wood survives her husband, residing at North Branford, Conn.

LETTERS from various parts of Turkey are sadly uniform in their accounts of the poverty and consequent depression of the people. One of our missionaries in the interior says it is not an exceptional case that when the women are asked why they do not attend the meetings they reply: "We have no clothes; we wait for the fire to bake our bread and then stand in the warm ashes." It is remarkable that amid all this depression we have so many reports of religious awakenings within the Turkish Empire. Yet it is not a new thing in the history of the Church that the times of disaster are more fruitful in spiritual results than the times of prosperity.

THE friends of missions and of Japan will be much gratified to know that Rev. Dr. Henry M. Scudder, who has felt constrained by reason of the state of his health to resign the pastorate of the Plymouth Church, Chicago, has decided to take up his residence with his son and daughter in Niigata, Northern Japan. Dr. Scudder goes at his own charges, yet he hopes to render whatever service is possible in the use of the English language in aid of the missionary work. Dr. and Mrs. Scudder purpose to sail soon for their new home, and the blessings and prayers of multitudes will follow them.

SOME two years ago a pastor sent as a thank-offering at the birth of a son a gift for foreign missions equal to one dollar a pound on the weight of the child, with the suggestion that the American Board might find itself possessed of a mortgage on the lad. There now comes the sum of \$35.25 as due on the mortgage, which is one dollar per pound on the present gross weight of the boy, who, though not in old age, yet is "bringing forth fruit," and is certainly "fat and flourishing." May the Angel of the covenant bless the lad!

INFORMATION has been received at the Missionary Rooms several times of late in reference to efforts made by certain Armenians in this country to raise funds for special objects which they deem of importance to the education of their countrymen. Sometimes word comes that these efforts are made in the interest of the American Board, and hence friends of the Board are led to give to these objects instead of contributing directly to our treasury. Quite recently word has come of two such schools, to be established within the bounds of what is known as the Central Turkey Mission. However worthy the objects named may appear to be in themselves, it is but just to our friends to say that no Armenian has been authorized by the Board to solicit funds for any object whatever in the foreign field. Least of all would the Board favor such enterprises within the Central Turkey Mission, where institutions for educational objects are already established on so large a scale. If any funds are to be expended in that quarter, it would seem the wisest and the most economical course that they should be devoted to institutions already established and in need of further development. A college has been established at Aintab, in charge of an able body of teachers, American and Armenian. It has earned a good reputation for thorough instruction, and is exerting a wide influence in that portion of the Turkish Empire. A girls' college of high grade has been established at Marash, and also a first-class girls' seminary at Aintab. It is proposed at an early day, as soon as the requisite funds can be secured, to establish another high school for girls at Adana in Cilicia. These three institutions will amply supply, for the present, the need of higher education for young women in this mission. The Theological Seminary at Marash has been reorganized with every prospect of success. Young men trained in the college at Aintab can now secure a thorough and careful training in theology without leaving their own country, and at one fifth of the expense that would be necessary in going abroad.

We call attention to these facts to say that there is no real occasion for the efforts that are now being made to establish other institutions in this part of Turkey, not in connection with the work of the Board. The harmony and good feeling that have ever existed between missionaries and native churches in this region, and the institutions already established and in successful operation, seem to prove that the work done and in progress is such as may well satisfy the friends of missions, and encourage them to expend their funds in other and more needy sections of the great mission field.

MISSIONARY DREAMS. — A Quaker is said to have once addressed John Wesley in these words: "Friend Wesley, I have had a dream concerning thee. I thought I saw thee surrounded with a large flock of sheep which thou didst not know what to do with. My first thought after I awoke was that it was thy flock at Newcastle and that thou hadst no house of worship for them. I have enclosed a note for one hundred pounds, which may help to build them a house." If any of the friends of the American Board should take to dreaming just now after the style of the generous Quaker, as related to the immediate wants of Japan, of India, of Turkey, or of any other needy missionary field, — and should indulge in the same method of practically interpreting the dream, — we do not think that any fault will be found, at the Missionary Rooms or elsewhere, with either the dream or the interpretation.

## REV. MR. AND MRS. WILLIAM S. HOWLAND, OF THE MADURA MISSION.

BY REV. JOHN S. CHANDLER.

By the sudden death of these two missionaries, within forty-two hours of each other, a most distressing affliction has come, not only upon parents and kindred now in the missionary field, but upon the American Board, and especially upon the Madura Mission of South India. Mr. and Mrs. Howland<sup>1</sup> had been in the United States less than a year, after more than twelve years of unremitting toil in their large missionary field. A year before they left India it had seemed necessary to come to America for a change, and the way had been opened for them to do so; but the great needs of the work so pressed upon them that they bravely stayed on, to the great delight and comfort of their brethren.

Born in the same year, 1846, and becoming engaged when at school together at Monson, Mass., their lives had moved along together, through all the years of her life at South Hadley and Monson, and his at Amherst and Andover, and through their united experiences in the mission field, and again on their return to this country; and, "lovely and pleasant in their lives, in death they were not divided."

As a missionary Mr. Howland was diligent in attention to all the details of his work, most faithful in seeking out the members of the congregations committed to his care, very practical in applying his mechanical skill for the good of the people, especially in the erection and improvement of suitable buildings for churches and schools, and in providing wells where they were needed. He was most sympathetic toward all the native brethren, and toward the children and youth in his schools. Mandapasalai, his residence, is a small village twenty miles from the nearest railway-station, and ten miles from any highroad. In the rainy season the cart-tracks are obliterated, and no vehicles of any kind can get through the deep mud of that region; so that the only communication with the outer world is by means of coolies, who carry their loads on their heads. And yet this lonely spot is the centre of a most important and flourishing Christian work. Fifteen villages containing Christians, within five miles of the missionary home, is a condition of things not to be found at any other station. The number of such villages connected with the station is 103, and they contain 2,557 Christian adherents, with 618 communicants.

Here our brother labored in connection with his four pastors and fifty-two catechists and teachers; watching every sign of progress and encouraging his fellow-workers in pressing the claims of the gospel upon the heathen multitude. It was a delight to tour with him and see him, at every village where there were any Christians, take out from his bullock-coach the large register that he always

<sup>1</sup> William Southworth Howland, born at Batticotta, Ceylon, July 8, 1846. Son of Rev. William W. and Susan R. Howland, of the Ceylon Mission; united with the church in Conway, Mass., May, 1862; studied at Monson Academy; graduated at Amherst College, 1870, and Andover Seminary, 1873; ordained at Conway, May 7, 1873. Married Mary Louise Carpenter June 19, 1873; sailed from New York September 17, 1873; arrived at Madras December 6, 1873. Died at Auburndale, Mass., March 7, 1887.

Mrs. Mary Louise (Carpenter) Howland, born at Monson, Mass., February 3, 1846; united with the church in Monson, July, 1862; studied at Monson; graduated at Mount Holyoke Seminary in 1870. Married and sailed for India as above. Died at Auburndale, Mass., March 5, 1887.

carried with him, and so carefully and kindly go through with the list of names recorded, noticing every one present and inquiring about each absent one.

He not only erected a large number of small prayer-houses and temporary mission buildings, but also planned and built a number of permanent church buildings. His crowning effort in that direction was the beautiful church he erected in Mandapasalai itself. With unskilled builders and ruder instruments he wrought, supplying in himself the necessary skill and stimulating his workmen by his own personal labor on the roof as well as on the floor, until he succeeded in completing a church that marked a new era in the architecture of the mission. His collection of photographs, taken by himself, and the slides prepared from them make up a collection that is unequalled in its illustration of Indian life.

Whenever he stopped at Pasumalai he would call the students from his station to give them the news from their friends, to hear whatever they might choose to say, and then, in a most fatherly way, to give them helpful counsel. One of the ten churches in his district was organized and its pastor ordained under his fostering care, and he had the joy of seeing it flourish and become one of the most prosperous within the station. Among the brethren in the mission his spirit was that of faithfulness in all his obligations, a willingness to correct himself and learn of others, and an abiding Christian experience.

Mrs. Howland was his faithful, retiring, and loving helpmeet. Besides the fond care of their three children, she was always ready to assist him in leading the music of their various gatherings among the people and in the schools, to collect the women when away upon tours, and in every way to promote his work for the Saviour's glory.

Hundreds of native Christians will mourn with unfeigned sorrow the loss of these sympathizing, consecrated missionaries.

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### THE GIRLS' SEMINARY AT FOOCHOW.

BY MRS. HARRIET F. BALDWIN, OF FOOCHOW.

IN the year 1854, at Foochow, Mrs. Sophia H. Doolittle received three Chinese girls under her care as boarding pupils. At her death, in 1856, they were transferred to the care of Mrs. Lucy E. Hartwell, with whom they remained, with some interruption, until their marriage. They all became Christians, and the youngest, who was in very early life betrothed to a heathen, was for a long time the solitary light in the village where her lot was cast, and she still remains faithful, though she has passed through many and great trials. In the day-school which she taught for ten years, she communicated much religious instruction to the forty or more pupils who, at different times and for different periods, came under her influence. She has been useful also as a Bible-woman and as teacher in the Woman's School. Her two daughters are members of the Girls' Boarding School and are interesting girls. In addition to the three girls mentioned above, Mrs. Hartwell received two sisters under her care, who remained with her for a short time.

In 1863 the mission made another effort toward establishing a boarding school, since which time the institution has been permanent. Mrs. C. C. Baldwin was

placed in charge. The two sisters last mentioned were received among the first four pupils. They both became Christians. The elder, after several years' study, was advanced to the position of teacher. The younger, after remaining four years in the school, according to the terms of the agreement, went out from the sheltered spot and experienced severe trials and various changes. Years passed, and she again entered the institution, where she rendered valuable assistance not only by her teaching but by her honest, straightforward ways. She is employed at present as a Bible-woman, goes from house to house reading from the Bible and hymnbook, conversing about "the doctrine," and holding the attention of men as well as women in a wonderful manner. Her prayers are remarkable. She is mentioned in *Life and Light* as "Mrs. Lau."

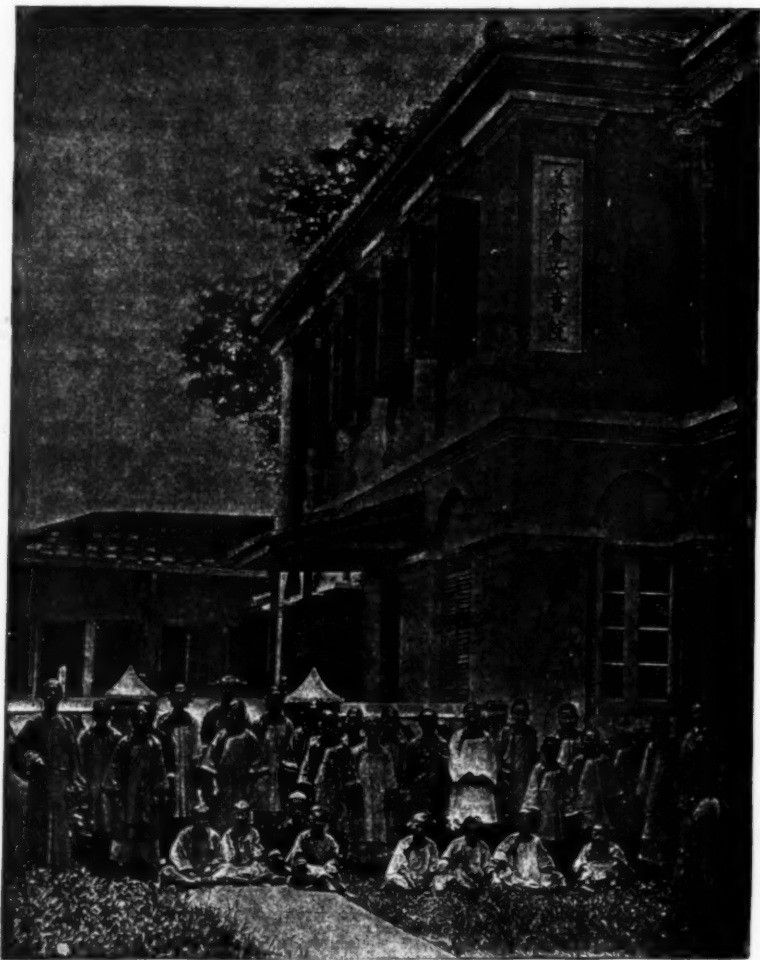
By degrees the number of pupils in the boarding school increased, and at the expiration of seven years, when Miss Adelia M. Payson, who reached Foochow in 1869 and succeeded Mrs. Baldwin as principal, twenty-five girls and three married women had thus come under the care of the mission. It should be mentioned that in those early days many of the girls were from heathen families, and that great difficulty was experienced in securing unbetrothed pupils. The age of entrance varied from seven years upward. The aid given differed according to circumstances — some being supported entirely by mission-funds, and others partially.

The question of foot-binding early came up for consideration. Girls were required to unbind their feet where the process had been commenced — a trial which cannot be fully realized save where this strange practice has come down through the ages. One girl remarked that such small feet as hers would be worth a hundred thousand *cash* (about \$90), and one of the married women, who was a pupil in the school, regarded the demand which was made of her to unbind her own feet as a most severe requirement. She conformed to the regulations for the time, but after leaving us resumed the bandages. As the girls were mostly from heathen families there were peculiar drawbacks to be met, but the blessing came, and during Miss Payson's term of service there were several seasons when the converting power of the Spirit was present in the school and some were gathered into the church.

In 1878 Miss Ella J. Newton joined the mission and gradually took the charge, although Mrs. Hartwell was connected with the school for some two years. In 1882 Miss Alice B. Harris (now Mrs. G. B. Smyth) joined Miss Newton, and for somewhat more than a year assisted in the care of the pupils and, to some extent, in teaching. At the present time Miss Elsie M. Garretson, who joined the mission in 1884, stands with Miss Newton at the head of the institution. They are both most earnest, faithful workers not only in the school but also in "the regions beyond," and the only difficulty is that time and strength are not equal to the promptings of their willing hearts. A comparison of the past and the present of the school shows that great progress has been made.

Take a look now at the picture which accompanies this brief sketch of the history of this institution. Its name we see painted in large characters on the end of the building — "*Mi-pwo-hwoi Nü-chü-yeng*," that is, "The American Board Female College." The house was erected in 1881, and is substantially built. The front part is occupied by the missionary ladies in charge, and the

rear by the school. The lady who stands at one end of the picture, hat in hand, is Miss Newton. The two windows nearest her belong to her study. We shall find in it one or two chairs, a table, a bookcase containing the greater part of the mission library, and, just under the window the blinds of which are thrown open,



GIRLS' SEMINARY AT FOOCHOW.

a long, neatly painted box containing various maps, not the least interesting of which are the beautiful astronomical charts. From the study we pass into the large schoolroom, the front porch of which we see in the picture. We are surprised at the scene presented, because we have come to the very ends of the earth, and have not been looking for anything half so nice. What do we see?



A room in perfect order, neatly varnished tables and seats arranged in rows, maps and pictures on the walls, a hanging-lamp, and we feel the air of comfort that pervades the whole. The pupils rise to receive us, as also does the young teacher, a former pupil of the Boys' Boarding School. If he conform to Chinese rules of etiquette, he salutes us by bowing and shaking his own hands instead of ours. And just here we must not be too sure that only our own mode of salutation is the best. Occasions might arise not ten minutes hence, when we would gladly be excused from shaking some of the hands that might be presented by the strange visitors who come in. Acceding to our request, the girls repeat in concert the long list of Chinese dynasties, telling the number of emperors and years in each dynasty. They repeat the Ten Commandments and various portions of Scripture. They recite history and geography, write odd-looking hieroglyphics on the blackboard, and, lastly, sing hymns while a young assistant teacher, a graduate of the school, presides at the organ. You cannot understand a word they utter, so we will not stop longer while they repeat Chinese classics.

We pass out of the schoolroom into the hall, on the opposite side of which are two recitation-rooms. How comfortable they look! and this one in particular, with the lamp suspended over the long solid table, around which seats are cozily arranged as if inviting to a family chat. In this room, on five days of the week, Miss Newton has often sat imparting instruction to her Bible-class, whose thorough drill in the best of books would place them far above the average of their sisters in the United States. Leaving the recitation-rooms, we ascend to the upper hall and find pleasant, airy sleeping-apartments, plainly furnished — too plainly, some of you might say, as you imagine yourselves reclining for rest with only matting separating you from the hard "bed-boards." But we will suppose it to be summer — and then, too, circumstances always *do* alter cases. Once there was a man who slept with a stone for a pillow, and he had a good dream too. We stop a moment longer to notice the magnificent prospect from three sides of this upper story, and then, passing down through the dining-room and kitchen, in the rear of the picture, we station ourselves in front of the row of friends, who are waiting again to welcome us.

The first person on our left is Mr. Sing, a former teacher in the school. The second is the school-cook, widow of a helper who served the mission a number of years, and mother of the interesting little girl who sits in the middle of the walk. The third is dear Këük-leng, a sweet, gentle girl. She has graduated since this picture was taken and has been teaching a day-school within the walls of Foochow City. She is the one who said: "I love most of all the book of John, and of the Old Testament I love Isaiah best." The fourth is the daughter-in-law, and the seventh the daughter, of Mr. Ahok, the Christian gentleman who contributed \$10,000 toward the establishment of the Foochow Anglo-Chinese College. We see, standing between them, Mrs. Lau, the efficient Bible-woman mentioned before.

The sixth is a very bright girl who repeats the Chinese classics like a steam-engine. She also has graduated and has been employed as teacher in the school. She is the young lady who played the organ during our call in the schoolroom. The ninth has a history. She was picked up, a cast-out babe, by one of our helpers and brought to our school, his wife being then a pupil there.

Having no children of their own, they adopted the little waif. They have cared for her very tenderly, and now she is a fine-looking girl and a scholar in the very school to which she was introduced in this pitiful manner. The tenth is Ha-leng, a graduate who has been studying medicine under Miss Dr. Woodhull in the female hospital. In a recent letter Dr. Woodhull says: "I like Ha-leng, and feel as if she would not deceive me." The twelfth has graduated, and also the seventeenth, an older sister, was for several years connected with the school. They are daughters of Pastor Ngá, who has for years been settled over the suburban church. These girls have characters of sterling worth, and both have taught, the elder one for several years.

The eighteenth is the daughter of the other native pastor and is the youngest of the five who last year received a diploma. Her father and mother have been parents to the members of the church established in the "City of Eternal Happiness," as the natives call it. The daughter is teacher of a day-school. The nineteenth is wife of the young teacher who received us as we entered the schoolroom. Some of the girls already mentioned, as also some of those sitting on the ground, we may regard as mission grandchildren, their parents, one or both, having been mission pupils. At the present date about half of the girls and women represented in the picture are professing Christians, and we see fruit gathered as the result of the labor and funds which have been expended.

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### AMERICA'S DEBT TO JAPAN!

BY REV. J. H. PETTEE, OF JAPAN.

NOT in the sense in which Paul was debtor both to Greeks and to Barbarians, not in the general sense, as true of nations as of individuals, that "none of us liveth to himself and none dieth to himself," but for particular reasons, the account between America and Japan still remains open, the balance-sheet not yet made out. Consider some points.

I. It was American pluck, courtesy, shrewdness, and perseverance which opened Japan to the world a third of a century ago. The name of Commodore Perry is held to-day in as high esteem in the land he insisted on opening as among his own countrymen. We talk glibly of England's duty to India and Turkey. Is it no concern of Perry's people what may enter the land of the "Four Seas" through the doors he forced wide open?

II. Our own Harris was the first representative of a foreign government to take up his residence in Japan with a completed treaty in his hands. And now that the old treaties, with their outgrown "most favored nation" clause, bear so unjustly on the progressive Japan of to-day, why should not America lead in their sorely needed revision? She has led through the years in a generous interpretation of the old treaties and all possible justice under them, as well as in professions of willingness to make the long-needed change. Why not act as well as talk? Why let England and Germany step in before us, as they soon will do, and initiate the change which welcomes Japan into the sisterhood of nations and treats her as well as we treat Mexico, Italy, and Portugal? The new-made extra-

dition treaty is a grand step in the right direction. Why not take one more — finish up the business, take the credit of doing justice to a marvelously shrewd, progressive people, and reap the benefits that are sure to follow?

III. Commodore Perry built the first railway and set up the first telegraph line in Japan. They were miniature affairs, but they set the "Yankees of the Orient" all agog for modern arts and inventions. In the face of heavy competition on all except one article, we have sent to Japan, and still send, oil, choice fruits, blooded stock, clocks, and our "notions," receiving from her, tea, silk, crape, lacquer, bronzes, etc. We buy two fifths of Japan's exports. That we supply only one twelfth of her imports is largely our own fault, as Minister Hubbard has shown in his last annual report. California papers furnish the East with the world's news, except the scanty bits telegraphed through India or Siberia. Connect our Pacific coast with Japan by a wire under the sea costing \$7,000,000, of which in all probability Japan gladly would furnish one half, reduce freight and passenger tariff across the Pacific, and there is every reason to believe that both countries would be large gainers by such enterprise. It is an open secret that the British Peninsular & Oriental Steamship Company, the finest in the world, is likely soon, subsidized by the English government, to put a line of steamers on the Pacific, connecting British America with the Orient.

IV. Look at the matter of education. In 1872 the Japanese government, believing the American school-system to be the best in the world, reorganized their own, using ours as a model. The new scheme has been carried out with remarkable fidelity as well as success. To-day there are nearly, if not quite, 3,000,000 enrolled students, out of a population of 37,500,000 people. Many of the earliest teachers were Americans. We are still honorably represented among the foreign educators of the realm. But Japan calls to-day for more missionary teachers. Her boys and girls need instruction in morals as well as in mechanics and medicine. America has done much but not enough. Japan now turns to England and asks for Christian women from that land to teach her girls. *Japan never waits.* If one nation will not discharge her full debt, some other country is called on for help. This special call for American missionary teachers is likely soon to go by.

V. In literature, Americans, missionaries and others, have done much. No help is more gratefully received and no example more carefully followed.

VI. As to distinctively religious work, Americans were engaged in it ten years ahead of other missionaries. To-day 250 out of 300 Protestant missionaries are Americans. The type of Christianity in Japan, so far as it takes on any foreign hue, is decidedly American. In the present tremendous crisis, when native religions are losing their hold on the people faster than Christianity can get its grasp, what is needed for the next few years is a little more union of effort, less of "isms" in Christian work, and a still more generous backing in America. Buddhists and Shintoists still make their "heave offerings" of rice and money at the temples, but the quantity grows less each year and will soon reach starvation point for the poor priests. Foreign customs prevail everywhere. Priests and people alike need a new faith. They know this, and are calling for a better religion. But they will not wait. They must have it at once or they will conclude there is no true religion. Their new creed will be blank atheism, their

lives, short-sighted selfishness. Think of it ! The Japanese, so generous, impulsive, wide-awake, with so much that was delightful in their oldtime life, out of which we were the first to force them, — they are to-day the leaders of the Orient and setting fast the type of the new East. And we must help them up and onward just a little longer.

These facts have not been presented to boast over the part America has already played in starting our Western neighbor along an untried path, nor greedily to further our own commercial or moral interests, but to suggest that, having done so much, we are bound in honor, under God, to guide our sister nation yet a little further in the way of peace, of profit, and of righteousness. There are signs that our much-lauded prestige is passing from us. England and Germany are slipping into our place. We believe in our own stamp of thought and type of Christianity. We are glad America forced the "Hermit Nation" open. We believe there was a Providence in it. We joy over all past and present interchange of trade and education and moral help. We believe there should be far more of this mutual aid in the immediate future. As a nation we have paid back \$750,000, and many another moral indemnity. All honor for so much. Let us discharge the balance of our debt, cost what it may of life and prayer and money.

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### EQUALITY THROUGH BURDEN-BEARING.

BY REV. R. T. CROSS, DENVER, COLORADO.

It is a good thing for the churches of Christ on earth that they are not all equally strong or equally weak. It was a good thing for the church at Jerusalem to send some of her best members to preach the gospel in other cities and in heathen lands. And it was a good thing for the churches of Macedonia and Achaia to send money to help the poor church at Jerusalem bear its burden of poverty. It not only supplied the wants of the saints, but was abundant also by many thanksgivings unto God. The saints whose burden was lifted glorified God because of the grace of God in their far-away benefactors. They prayed for them and longed after them. Paul urged them to give that there might be equality. But the equality itself was not so desirable or so productive of good as the effort to secure it.

The tides and waves of the ocean never reach a perfect level ; the currents of the air never attain a perfect equilibrium, but they are all the time striving after it. And the constant effort to bring it about, the moving to and fro of the tides, the restless tossing of the waves, the moving hither and thither of the air, purifies the sea and the air and brings untold blessings to the earth. So the moving to and fro among the churches of Christ, of missionaries, of streams of beneficence, now a shipload of Bibles and now a shipload of bread, from strong churches to weak churches, from rich lands to poor lands, from gospel centres to spiritual wastes, from ruling races to weak and despised races, in order that abundance and want may meet and equalize each other, — this seeking an ideal quality, this seeking to lift others up to our plane of privilege and blessing, — how it dispels ignorance, how it stirs up the stagnant waters of spiritual sloth, how it purifies the spiritual atmosphere !

It has been a great blessing to the churches of America that during this century they have had, on the one hand, a heathen world opening her long-closed doors and calling for the gospel, and on the other hand a broad and ever-changing frontier calling loudly for help with which to plant and nourish Christian institutions ere it be too late; on the one hand a vast immigration from Europe, full of danger, and on the other a menacing one from Asia; on the one hand a horde of wild savages to be turned into citizens, and on the other hand millions of ignorant slaves to be freed and educated. With such problems confronting them, the American churches must give or die. They must help bear these burdens or no longer rightly bear the name of Christ.

And all these missionary societies, and church-building societies, and education societies, and Bible and tract societies — what are they but organized efforts to help bear the burdens of weaker nations, weaker communities, weaker classes and races and churches? And whenever we place in Christ's outstretched and pierced hand an offering for these societies, we are doing something to fulfil the law of Christ. We are seeking to lift others up to our plane of privilege and blessing. We are exercising the spiritual law of gravitation to draw men upward to God.

After the fashion of the visions of the Apocalypse, the Church might be truthfully represented, as some heathen divinities are, with many arms, and through those arms — her benevolent societies — we can reach our hands around the world with a benediction and a blessing for every race and nation.

I once saw a man who had lost both legs and both arms. Like him are those churches that do not give to the benevolent societies.

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## Letters from the Missions.

### Japan Mission.

KYOTO. — GEORGE MULLER.

MR. LEARNED writes from Kyoto:—

“On New Year's Day it is the Japanese fashion to call on all one's friends, and it has been the custom for our students to come to our homes in little companies and pay their respects. This year we modified this custom by having a New Year's meeting in the school-chapel at eight o'clock. Mr. Neesima offered prayer and made a few remarks; one of the teachers made a short address, and two of the older students spoke on behalf of the school, after which all adjourned to the dining-room, where some modest refreshments had been provided at the expense of the teacher.

“During the latter part of the Week of Prayer we were favored with a visit from Mr. George Müller, the eminent pastor

and philanthropist of England. He made two addresses to the students of the two schools and others in the college chapel, and his earnestness and straightforward appeals, combined with the vigorous age of the old man, now in his eighty-second year, but with his natural force unabated, made a great impression and must do much good. In addition, we have had another stimulus in the celebration of the tenth anniversary of the college church. The Japanese are fond of such commemorations, and this one was a most pleasant and profitable one. The large chapel was filled, a striking contrast to the time of the organization, when the little house in which Mr. Neesima then lived easily accommodated all the school and all the believers in this city, and when we could not hold religious services except in private houses. Besides a brief history of

the church, a poem by one of the students, and a few words by one of the teachers, there were addresses by Mr. Neesima, by two graduates, — pastors in Kobe and Osaka, — and by one of the prominent Presbyterian Christians of Tokyo, who was providentially present. The whole occasion was such as must have left a powerful impression on the school for good. In the evening there was a public preaching meeting at one of the theatres."

POLITICAL CHRISTIANITY. — SELF-SUPPORT.

Mr. DeForest writes from Sendai, January 26: —

"The daily paper here has recently published two editorials on Christianity, after the style of Mr. Fukuzawa, urging all young men to press forward, be baptized, and become openly members of churches; asserting, however, that real belief is unnecessary — 'only become *nominal* Christians, and that's enough.' Our scholars, at least, know that no one can successfully play that game. Mr. Ichihara, in his most impressive vein, begged the boys to always be true to their convictions and never follow such shallow advice. 'Better have a whole school of avowed infidels than liars and hypocrites,' was the substance of his twenty-five minutes' talk to 140 boys."

Mr. Atkinson, of Kobe, says: —

"The attitude of the upper classes toward Christianity is increasingly friendly. I trust there may be an advance movement from that position.

"The Kobe church is holding special prayer-meetings this week in behalf of a greater interest in evangelistic work, and for the cultivation of a spirit of entire self-support. Of course the church pays its pastor's salary in full and other expenses. In doing outside work it receives aid from the station. The pastor says thirty *yen* per month are needed for this work now; and if the church will raise this sum over and above the funds for the pastor's salary and church expenses, the people will become entirely self-supporting. I anticipate a favorable conclusion to the meetings."

Northern Japan Mission.

SELF-SUPPORT.

DR. SCUDDER, on January 25, which was the second anniversary of his arrival in Japan, wrote from Niigata: —

"During the past few months the hand of the Lord has been signally with us. As I wrote last fall, this people, moved by the Holy Spirit, decided to send their pastor and one deacon to Nagaoka and Gosen to preach to the believers and interested ones there. Of course we were blessed as a result. In January one wanderer was reclaimed and two new believers were baptized here. The Week of Prayer brought continued tokens of the presence of the Holy Spirit. The Christians were brought to confession of minor faults and were closely united in faith and love, the oldtime prejudice against the foreigner yielded, and a new relation of mutual forbearance and affection sprang up between us. Last Sunday, in reply to sermons by the pastor and myself, the leading members met and determined on a policy of no aid from the American Board in mission-work. Heretofore not a cent have they received from your treasury. Hereafter, by the blessing of God, they hope to be able to carry on the ever-widening work on this same basis of self-help.

"In Gosen and Nagaoka this same excellent spirit prevails, the two Christians in the former town hiring the place of meeting and defraying part of the hotel bills, or else entertaining those sent to preach to them; while the three in Nagaoka have decided to hire a preaching-place and to board one of the Niigata deacons for two weeks at a time now and then. It goes without saying that such a spirit is bringing its reward in interested audiences and faithful students of the Bible. In Gosen seven unbelieving school-teachers have joined with the two Christians in entering upon a course of daily Bible study, namely, that prescribed by the 'Scripture Union.' In Nagaoka two are now without doubts and are searching the Scriptures preparatory to baptism. Lately the Nakajo band of Christians, not being able to decide to which denomina-



tion they would belong, cast lots, after a season of prayer, and, the lot falling to the Congregational side, have requested this church to receive them into fellowship. This we expect to do next month. Latterly, an earnest call has come for regular preaching at Kashiwazaki (population, 14,000). As soon as the snows will permit, this invitation will receive attention.

"Some time ago the proprietor of the only English school in this province requested me to teach in his school. I acceded to his request to the extent of one hour a week, and all of us Christians began to pray for God's Spirit to rest upon this teaching and this school. I was also asked to preach in the school, but because I feared the latter request was meant in the nature of pay, I refused. During the Week of Prayer a mutual friend invited the proprietor and other influential Japanese and myself to a social gathering, expressing his desire for an informal discussion of Christianity and the Bible. At this time I was again urgently begged to come to the school one evening a week and explain the New Testament in Japanese to the proprietor, his friends, and some interested pupils. Of course we said, 'Yes.' After the first meeting the desire was expressed that we come twice a week, which has ever since been done. From this we expect great results. Another similar well-attended meeting has been held in a boarding-house, at which one of the church deacons boards. The result of this has been the conversion of the lady who keeps the house, and the dispensing of no more *saké* to the guests, all of whom are earnestly studying the Bible. More than sixty names are on the list which all the Christians daily take to God in prayer."

#### Zulu Mission.

##### PROGRESS AT INANDA.—THE GOLD FEVER.

MR. PIXLEY wrote from Inanda, January 10: "The Week of Prayer has just closed. A good degree of interest has been manifested during the whole week. Yesterday

was more than an ordinarily interesting Sabbath to us here at Lindley.

"It was our communion Sabbath, and we had the joy of receiving fifteen new members by baptism on profession of their faith in Christ. Most of them are results of labor done at the out-stations. All of them some time ago took the blue ribbon and stand pledged not to have anything to do with strong drink or native beer of any kind.

"Such fruits show that the gospel of Christ has a power that nothing else has. Some of these girls have refused to drink beer or to assist in grinding corn to make beer, even when threatened to be whipped by their parents. It is a blessed thing to have such heaven working in the kraals. God help them to be faithful in their heathen abodes!"

Mr. Tyler, of Umsunduzi, writes of the "gold fever" which is raging in South Africa and is now specially violent in view of recent discoveries:—

"Natal colonists have gone in large numbers to the Transvaal in search of the precious metal, but now it appears that veritable gold-mines have been discovered not only in Zululand but within the borders of this colony of Natal. Instead of the long ride of nearly a thousand miles, now within a hundred miles of Durban, men are pegging out claims, syndicates are being formed, and the crushing thus far indicates that the time and labor spent are not in vain. I hear of no alluvial gold; it is chiefly, if not wholly, in quartz. Dinizulu, the young chief of that part of Zululand not claimed by the English and Dutch, has, for a compensation, permitted certain Europeans to prospect for gold in any part of his territory. It will not be surprising, should multitudes from various parts of the world go thither, if it turns out that the reefs now being uncovered are as auriferous as those in the Transvaal.

"On account of the constant turmoil, amounting almost to anarchy in a portion of that country given to the Zulus after its conquest by the English, we have been hoping that the British government would assume the Protectorate, and thus put an

end to tribal difficulties and defend the natives from oppression on the part of violent, Zulu-hating Boers, who have taken possession of a large slice of the territory. The Natalians have petitioned the home authorities to allow them to take over what is not already appropriated, and offered to rule and protect it at their own expense. At present this petition does not meet with favor in London, but great pains are taken to make it successful. Unless this is accomplished, the prospect is, there will be constant warfare until England, to stop the effusion of blood and protect her own subjects, will be obliged, at great cost, to do what she can now do easily and satisfactorily. The natives living on our stations seem very desirous that their fatherland should come under the protection of England, for they look with irrepressible longing for the time when they or their children shall be able to go and live in that country, which for pastoral, if not for agricultural, purposes is superior to Natal."

### *East Central African Mission.*

#### A DAY AT KAMBINI.

OUR brethren report that peace seems to be fully restored in the region near Inhambane and they are at their work again much as in the days prior to the coming of Umgana's troops. Mr. Ousley, under date of December 9, describes a day's work at his station:—

"We begin the day at 5.30 A.M. with prayers with those in our employ—six or seven usually. Occasionally a few from the kraals near by attend this meeting. At six o'clock the hired help begin to work. The service at morning and evening prayers consists of singing, questions from the catechism, varying with selections from the Sermon on the Mount or from the first chapter of the 'Story of the Gospel,' with comments on what is read. Breakfast and other duties over, I see that the chapel is put in order for school—slates cleaned and copies set. The school-bell, a small handbell, is rung at 8.30 A.M. At present, as nearly all the children

work in the gardens in the forenoon, Mrs. Ousley has sole charge of the morning session, which is not very large. School is opened in the morning session by a short religious exercise, while the afternoon session is preceded by religious exercises of about half an hour. As the number present is larger in the afternoon, we both teach. I spend the morning in study—translating the 'Story of the Gospel'—and have completed chapter iii. I teach the entire school in writing; the most advanced scholars copy on their slates from a copy written on the blackboard, as also from dictation. Copies are set on the slates for others—for the most part the alphabet. While superintending the writing, I also hear a class reciting from charts, of which we have four printed on cloth with type which I cut out about a year ago.

"After Mrs. Ousley has retired with her class, my work is to instruct the two higher classes in the chapel, and at the same time oversee the writing of the A B C class. The highest class numbers but two boys, who finished the primer some time ago and are at present reading the larger catechism a second time. They have also read nearly all of the Sermon on the Mount. My lower class is reading the first chapter of the 'Story of the Gospel.' Of course it is all very slow reading, as compared with what would be called reading in a primary American school. Including the religious instruction of the afternoon, the session lasts from 5 to 6.40 P.M. Nearly all of the children old enough to attend school are busy in the gardens. Consequently our average attendance has fallen off. The average for the past week was a fraction more than twenty.

"A previous letter informs you that I have never considered any one on our station as being a Christian. I firmly believe that many have already enough light to accept Christ, but they are not yet willing to leave all for him. I am sorry to state that many, if not the large majority, of the natives here are rather skeptical in their views of the future life. True, they

do superstitiously believe in the shades of the dead, but that there shall be a resurrection of the dead and a judgment day, they seem to doubt. I think I may justly speak of this people as being skeptics of the most indifferent kind."

#### THE SCHOOL AT MONGWE.

Mr. Richards sends a report of the station-school at Mongwe for the six months ending December 1. He gives the names of thirty-three boys and twelve girls who had been in attendance, giving the characteristics of each pupil. The cost of this school to the mission for six months has been \$52.75. Mr. Richards says of these young people:—

"There are ten pupils who read at sight the first thirteen chapters of Matthew. Only the recent comers are in the alphabet—some three in all. The others are comfortably scattered about from a-b, ab, to easy reading. Ten can multiply and perform all previous work. This class can write letters, giving date and address, and the writing is fairly good. All profess religion, but only those of whom we have some hope are mentioned in the list as 'active,' 'inactive,' etc. This report does not include several who reside on the place and attend school or religious services, or both."

#### Western Turkey Mission.

##### THE WEEK OF PRAYER.

SEVERAL reports have been received of a blessing attending the observance of the Week of Prayer. From Constantinople Mr. Fuller reports, January 15:—

"The week has been well observed, and the prayer-meetings, noon and evening, have been largely attended and full of signs of good. Old quarrels and heart-burnings seem to be passing out of remembrance, and the outlook for the future seems favorable. The thing which is specially trying is to see how slowly and cautiously everything has to be moved. Outwardly the times seem ripe

for prompt and decisive action, and it seems as if a strong and united movement along our whole line would give us a great victory. I am hopeful, however, that the Constantinople church is going through a crisis which will settle, once for all, some very important principles. The work under our immediate control is going on prosperously, and individual cases of interest are constantly occurring. Our Sunday-school, night-school, coffee-house service, prayer-meetings, and bi-monthly receptions, etc., are all full of interest and promise."

##### MARSOVAN AND OUT-STATIONS.

Mr. Tracy, writing from Marsovan, January 14, gives a cheering report of the situation in that region at the opening of the year:—

"The prayer-week has been observed in an extraordinary manner, sometimes eight hundred being in attendance. Many of these were Gregorians and were much affected with the prayers and exhortations, declaring their profound feeling without hesitation. Every vestige of past misunderstandings seems to have vanished. The pastor labors with marked zeal, preaching the gospel to large assemblies with great effect. We shall hope and pray for a great ingathering of souls.

"The Young Men's Christian Association in this place is exerting large influence. During the year past, they raised and expended, in evangelical work, \$300. They are now putting into execution a plan of work in the city, being organized in groups of ten each, with division of labor—visitors of the sick, of schools, for the Sunday-school; singing visitors; promoters of Sabbath-keeping, of home amusements; watchers over strangers; helpers of the unfortunate, and others. There are more than a dozen groups of ten each. This is one of the most favorable times we have ever known for Christian work in this city. May it be well improved!

"The field is almost equally open in our out-stations. Along the Black Sea coast there is much stir among the

Greeks. It is not generally known that in our field the Greek population is much larger than the Armenian. A brisk evangelical work has sprung up at Phatsa, east of Samsoon. A handful of stanch brethren are standing the storm of persecution from the despot, a Greek ecclesiastic. A young preacher, with the sword of the Spirit unsheathed, is making a valiant fight for the truth. Roused by the opposition of the clergy, the people are diving into the study of the Scriptures to find where the truth is.

"The outlook at Samsoon is bright and promising. You may remember how discouraging that place was in past years. A decent place of worship has proved to be a means of development. The Board did a good thing in helping them to it. It has encouraged them and called out their own benevolence, so that they give much more liberally than before, and all effort gets a fresh impulse. Wise help stimulates liberality, raises hopes, throws off the incubus of discouragement. At Samsoon also, the main part of the work is among the Greeks. They greatly desired a Greek teacher and, through the assistance of the friends in Smyrna, obtained a lady teacher. They have a flourishing school, with forty pupils, fast growing and largely self-supporting—half or more of the expense paid by the people.

"In Ala Cham, two days west of Samsoon, a most pleasing work has sprung up among the Greeks. Some of them have united with the Evangelical Church. The progress of the work is most rapid among the women of the place—an unusual feature in this country. There is little persecution in this instance from the fact that the two richest men in the place are Protestant in sentiment and hold meetings in their own houses, preaching themselves often.

"The new work in Kastamouni seems likely to make headway after all, though fought against by the governor of the province and not sustained with a very heroic spirit by the would-be evangelical brethren. We almost despaired on account of the timidity manifested."

#### ANATOLIA COLLEGE.

"The influence of this young institution is widely extended. It is a bond, drawing and holding together different nationalities under the banner of Christ. Religious and moral influences are very strong. Evangelical worship is held each Sunday evening, when all are present, and after that an inquiry-meeting, attended usually by thirty or more, wherein souls are brought into vital union with Christ; many ask for prayer and many pray with strong crying against temptation. As a prelude to the morning recitation, each class has separately a fifteen-minute Bible-lesson, the most sweet and serious exercise of the day, when, as it seems to us, impressions are made to last to all eternity. It is like hammering iron fresh and glowing from the fire.

"The number of pupils in regular college classes is 56; in preparatory classes, over 70; making 130 in all, of whom 27 are Greeks. These are from over 30 places, in Pontus, Cappadocia, Galatia, Bythnia, Mysia. Their average age is about 18. A year from now the college will have, according to past experience, not less than 175 to 200 in attendance. The community schools, so far from being damaged by the college, are fuller than ever, having 300 in attendance. The college treasurer will take in, this first year of the institution, from the pupils, for board and tuition, well on to \$4,000.

"I am glad to report a College Auxiliary Society on the coast, sustained largely by Greeks, furnishing a yearly sum for our expenses and acting also as an Education Society, assisting poor young men. Their contribution is more than equal to \$1,000 added to the endowment. You know \$4,400 had already been pledged by the people. If American friends knew how this institution is pushing open the doors of evangelization, they would hasten to relieve its embarrassments. It is hard to do without facilities, with crammed dormitories, with little and poor apparatus, or without any. Never was such opportunity as the present presented for permanent influence in Turkey. Plastic nations

offer themselves for our molding. Will American Christians refuse the task?"

#### CESAREA.

Dr. Dodd reports the first Week of Prayer he had seen outside of America and the strong impression made upon him by what he witnessed, though unable as yet to understand the language of the people. He writes:—

"The pastor opened the week by a sermon on the subject of prayer. The prayer-meetings began on Sunday evening and have been held twice a day during the week. That is more than is generally expected of the churches at home. The first meeting has been held shortly after sunrise. At the house here we have had breakfast a little earlier on account of it, but the people generally go to the meeting and take their breakfast afterward. The other meeting is in the evening at about seven o'clock. The number present each evening has been from 250 to 300, and in the mornings about 150. The pastor, Dr. Farnsworth, and Mr. Fowle have taken charge of the meetings. There has been no uniformity in conducting them, the leader sometimes making his address at the beginning, sometimes at the end, or speaking a few words several times during the hour. Sometimes the leader read the items in the several topics for prayer separately, calling for a prayer for that special object before he read the next. Point and definiteness must thus have been given to the prayers. There was no less spirit on the part of the people in taking their share in the meeting. There were no long pauses. Some one was always ready to speak or to lead in prayer, and to see two or three start to their feet at once was nothing uncommon. A number took part, especially of the young men, who, I was told, had never done so before. The sound of many of the prayers was to me as if they were exceedingly in earnest. On the following Sabbath Mr. Fowle preached from the text: 'Thy kingdom come.' The communion was celebrated in the afternoon, and eight were added to the church, six of them from Miss Burrage's school in Talas.

"Besides these meetings there has been also a woman's prayer-meeting held every afternoon at different houses. The attendance at this has been from 100 to 195."

#### AN OUT-STATION OF CESAREA.

Mr. Fowle reports a visit paid by Drs. Farnsworth and Dodd, Miss Nellie Farnsworth, and himself, to Roomdighin:—

"The brethren at Roomdighin have been making great efforts for the past year to finish off the inside of their chapel. Built some ten years ago, its bare walls and its dirt floor, with no seats or chairs, did not offer a very inviting appearance even to those who were at heart lovers of the truth. Time after time have they applied to us for aid, but 'reduction' and 'retrenchment' have constrained us to refuse their request, until last spring we felt compelled to promise them £10, even though we had not been authorized to do so. The necessity was so great that we were willing to become personally responsible for the money. With a part of this money they have floored and ceiled the room and provided a platform for the desk, or table. When the plastering is done in the spring, they will have a neat and comfortable place of worship.

"Desiring to have a sort of dedicatory service on Sunday, January 16, they invited several preachers from neighboring congregations. After a prayer-meeting led by the Moonjasoon preacher, a church-meeting was called, and two men and six women presented themselves for examination.

"It was as surprising as it was encouraging to see the simple, earnest, Christian spirit that could not but manifest itself in question and answer, in testimony and vote. Especially was it delightful to see the sense of personal responsibility for the result that on Sunday seemed to animate each one of the church members. They felt that the purity of the church, the honor of the Christian name, were entrusted to their keeping and that they must be faithful to the trust.

"Some incidents were brought out

that were touching, but I will relate only one. One of the women presenting herself was the wife of a Cesarean who had lived at the village for some years and who had been given to the use of intoxicating drinks. For years she had tried to induce her drunken husband to reform, but all in vain; she had tried kindness and she had tried harsher measures, yet with no appreciable results. Their little shop was separated by only a board partition from the living-room of the house, and when she would hear him swearing or using vile language she would rap on the other side of the partition to remind him that he ought not to talk so. Her one thought and desire seemed to be for her husband's reformation.

"Just at the beginning of the year our faithful old Bible-reader met him in the street and made one last appeal to him, directing his attention to the tears of his wife that had hardly ceased to flow all that day, and begging him, for her sake and for the children's sake, as well as for Christ's sake, to forsake his evil ways. The man seemed touched and promised to repent the next day. As was natural, little confidence was put in such a promise; but it seems that the Spirit of God was striving with him, and he then and there determined that at the prayer-meeting the next day he would publicly acknowledge his repentance. It was during the Week of Prayer, and the house was crowded; yet, true to his word, in the presence of three hundred or four hundred people, with tears in his eyes, he rose to his feet, and, taking his little child in his arms, he held it up before the weeping audience and said that that little child knew its duty better than he did: the child was ready and eager to go to the house of God and had tried to get him to go too, but that by reason of his drinking habits he had been deaf to all appeals, yet that now he had repented of his evil course and, by the help of God, he would never touch another drop. You can imagine the joy that filled the heart of wife and friends at this announcement; this joy increases every day, as he remains

firm to his pledge. Please pray that his strength fail not."

#### LEAVING THE OLD CHURCH.

"As we were leaving the village I spoke to our host, who was accompanying us, of our love and respect for Krikor, the student-preacher, who has been spending the winter there, and of our hopes for his usefulness. He seconded all I said with the remark: 'Was it not his gentleness and earnestness that won me?' This man is one of the twelve or fifteen persons who have come out openly this winter and proclaimed themselves Protestants. A prominent member of the Armenian community, for years he has been reading God's Word and teaching it to his friends and neighbors. Many of them began long ago to fear that he would go off to the Protestants, but he assured them that he was only seeking after the truth. He tried faithfully to follow out his own desires; but the Spirit of God, working in and through the heart of this young Krikor as well as in his own heart, has led him by a different way, and he has at last been compelled to avow himself openly a Protestant and cast in his lot for labor or reproach with them. His friends are doing their utmost to turn him back; they told him that they too were seeking the truth; that he must not go yet, but must continue to teach them, and in a little while as many as twenty families of them would be ready to go; but he was deaf to their entreaties. Then they offered to send off their two priests and to make him a priest, so that he could teach them fearlessly; he replied by saying, 'The Bible says: "My brethren, be not many masters," etc. I don't want to enter under that greater responsibility. I can do more for Christ by working freely outside.' He seems wonderfully well versed in the Scriptures and has an apt quotation at hand in every emergency. When one of his best friends—a priest who is noted for his bad temper, bad language, and bad conduct—was upbraiding him with oaths for deserting his nation and his church by going to the



Protestant meetings, he replied by urging the priest to come himself and see what sort of a spirit, what sort of teaching, there was there; that if he did so, he would soon stop his swearing and his evil practices. On the Sunday that we were there, this same priest, in most violent language, forbade his congregation attending our meetings. After the service the leading men in the congregation took him to task for his prohibition, asking him what right he had to forbid them; that the same gospel that he pretended to believe was preached there in simplicity and purity, and that they got good, and not evil, by going. What the result will be we do not know. The Spirit of God is manifestly at work both within and without the congregation, and we hope for good results. Our host, Hornan, was most earnest in his request for prayers, both for himself personally and for the village. Will you please pass on the request and help in its fulfilment?"

ORDOO. — CHAMBASHI.

Ordoo is an out-station of Trebizond, some eighty miles west of the latter place, and is a port on the Black Sea. An interesting account of evangelistic work in that town will be found in the *Herald* for June last, page 219. Dr. Parmelee, of Trebizond, sends an interesting account of a visit paid by himself and Mr. Seelye to Ordoo and the mountain region back of the town to which the people resort during the hot summer months. Starting from Ordoo August 20, accompanied by the native pastor and physician, and climbing a mountain ridge, they reached on the next day Chambashi, a city some six thousand feet above the level of the sea, where they found many friends. Dr. Parmelee writes: —

"Chambashi is a summer city of some five or six thousand inhabitants. The houses are built almost entirely of wood, a frame of light timber being put up and covered with thin boards, only fit for summer use. On a little elevation are grouped together the shops which constitute the market. Here all sorts of business are

found in active operation. On market-day, which occurs every Monday, the streets are thronged and all sorts of articles rapidly change hands. It was noticeable that traffic in wool formed a good portion of the business of the place. At such an elevation it was natural to find it pretty cold, and much of the time a pot of coals was an agreeable companion. Here the Mohammedans have their mosque and the different Christian communities have their churches, which serve for schoolhouses also. Our Protestant brethren have lately secured a comfortable place for school and church services, and we found everything moving on as in the city. The teachers were working on with their scholars, and on Sunday the meeting-place was thronged with eager listeners to the truth. In the changed and freer neighborly relationships formed in this picnic-town many new people are brought into the meetings and a new stimulus is given to the work. At the Sunday services we found men present from distant villages, to whom the privilege of hearing God's Word preached was a rare and greatly prized luxury. I was much impressed with the great advantage to the cause of the truth that the zealous community of Ordoo should be thrown into the mountains for four months each year. They are like a beacon-light on the mountain-top. On the Sabbath Mr. Seelye preached in Greek and in Turkish. It is not surprising that Mr. Seelye found the language of this mountain region very different from that which he had learned in Smyrna and Athens. He was very eager to learn the provincial dialect.

"As our time was limited, we were obliged to hurry on to Semen. This is a village of some 150 houses, situated in a warm valley ten miles distant from Chambashi and six hundred feet lower down. But as all the ground for a considerable distance from the village is cultivated, the people are obliged to go in summer to what is called a *yailah*, to find meadow and pasture land. We passed directly through the deserted village and began the sharp ascent of eight hundred feet

that brought us out on the beautiful plateau on which the Semen Yailah is built and which is only a half-hour distant. Here we found a second village, only that the main village is built of logs while this is built of rubble-stone, with no arrangement for housing animals. On every hand are beautiful meadows and pastures, and along the rocky ridges grow raspberries, huckleberries, and blackberries, and here we enjoyed a dish of mountain-trout that carried us back to our Vermont experiences. And it was indeed a surprise to find spruce-gum for sale in the market of Chambashi.

"About ten miles distant from the Semen Yailah is the Kara Geol (Black Lake) Mountain, whose summit, with a glittering bank of snow, had long been in view while we had been approaching. Accepting the proposal of some of the brethren, I joined a party to visit the summit of this mountain. At a point 8,700 feet high we found the pond, or small lake, of dark-colored water which gives the mountain its name. A little above the lake and at the lower edge of the small glacier was a beautiful meadow of mountain-grass, honeycombed by a hundred little streams that trickle down from the snow. The water was so chilly cold that I could take but a sip of it at a time. Numerous pilgrims were sacrificing sheep by the waters of the lake, as an act of devotion, and sharing the meat with the poor who had followed them there. On every hand stones had been put up in imitation of graves. At each of these symbolical graves a man had lain down on the ground and the grave had been made of his length, so that ceremonially he would rest so much nearer heaven when he died.

"On reaching the top of the mountain I found that my aneroid barometer indicated that we were 10,100 feet above the sea-level. Unfortunately the air was so hazy that I could get but an indistinct idea of the prospect, and while I was writing in my notebook great flakes of snow began to fall, which thickened so

rapidly that it was necessary to begin our descent without delay."

#### YAILAH AND OTHER VILLAGES.

"The next day was the Sabbath, and as Mr. Kalusdean, the Ordoo preacher, and Dr. Jermagean were with us, all took part in the services and we had three rousing meetings. The brethren had this summer rebuilt and enlarged their Yailah chapel, so that with crowding it would accommodate 250 or 300 people. It was packed to its utmost at each of the three services. During the day we called at every Protestant house, spending only a few minutes in each place. In this way we found there were thirty houses of well-established Protestants, besides many individuals in other houses, and also a general permeation of evangelical ideas through the whole village. Even the old priest of the village showed great friendliness. At his request we undertook the task of a reconciliation between him and one of his parishioners. This was happily accomplished, so far as externals are concerned, and the ecclesiastic's gratitude was unbounded. All these things show a great advance in the work within the last two or three years, and if we all work together wisely and zealously we may win the whole village and many other villages of that region for Christ. At present Semen has no preacher except a zealous but uneducated brother of the same village. And for a teacher the best they can do is to employ a boy about fifteen years of age, who needs to study rather than to teach. The brethren pressed me to send them a suitable preacher, but I could do nothing for them. The teacher also was most anxious to go away to school, as was also the Ordoo teacher; but as there was absolutely no one to fill their places, they were persuaded to hold on another year.

"In the vicinity of Chambashi there are some eight or ten Greek villages, some of them of considerable size. In two of these there are already Protestant brethren, and in nearly all there are in-

quirers after the truth. On our return we visited one of these villages, Bey Alan. Here is a brother who has for years been studying the Bible and whose meat and drink it is to learn new things from God's Word. He attended the services at Chambashi, three hours distant, and remained over to escort us to his house. A shelf in his rude hut at Yailah was filled with different editions of the Bible and Testament, well smoked and well worn, with many leaves turned down at places which had attracted his special attention. The life of these villagers is a hard one; but where such a light has entered, the rudest hovel becomes a paradise. From Bey Alan we visited Kerez Deresi, an Armenian village where our colporter had located for the summer. Our room was thronged until a late hour in the evening with eager listeners to the words of the Holy Book. All seemed disappointed that we were not able to remain longer, and we shall another time plan to make a longer stay.

"From Kerez Deresi one day's ride brought us to Ordo. We were constantly hearing stories of robberies, and it was evident that the large number of refugees that had settled in the region since the war with Russia, and also the deserters from the soldiers that have lately been called out for operations in Macedonia, have filled the country with a lawless class which the government cannot easily restrain. We therefore kept a guard with us all the time, and from Kerez Deresi several of our newly found friends escorted us some distance on our way."

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### Eastern Turkey Mission.

#### RELIGIOUS QUICKENING AT MARDIN.

MR. GATES wrote from Mardin, January 17, of the poverty of the people and the scarcity of provisions, amounting almost to a famine. With the increased cost of living and a reduction in appropriations for the schools, the station is sorely perplexed. Notwithstanding this difficulty, a cheering report is given of religious progress:—

"The Week of Prayer has been a time of joy to us. Fifteen of the students of our Boys' Training School have confessed Christ in the meetings held in the city chapel, and others have made confession in their own meetings held in the school. Their manly, spontaneous confessions had a good influence on the church, and some five of the young men of the community have confessed Christ and asked for the prayers of the church. One young man came to me the other day to ask for instruction, and on leaving he said that he would give himself to Christ and begin at once the performance of Christian duty. The work of the Spirit has been most marked among the young people, but one and another of the older ones has said: 'If the boys can rise and confess their sins, will it do for us to hold back any longer? We never saw it like this before.' The church has paid up its arrears, assumed a larger part of the expenses of the work, and exhibited more harmony and unity of purpose than I have witnessed since I came to Mardin. The village of Goeli too has been quickened in some measure, for they have increased their gifts of their own motion.

"In Midyat there has been an interest through the Week of Prayer amounting almost to a revival, and the meetings have been largely attended.

"These blessings strengthen our faith, and encourage us simply to tell you what sore straits we are in financially, and then wait on God for the help we need."

#### RECONCILIATIONS AT DIARBEEKIR.

For several years there has been a want of harmony in the large and important church at Diarbekir, until some eighteen months ago the pastor resigned and a separate congregation was the result, drawing away some thirty members of the church. Dr. Barnum and Misses Bush and Seymour, of Harpoot, having spent some two months there, are able to report a happy reconciliation which was consummated during the Week of Prayer. Dr. Barnum wrote from Diarbekir, January 12:

"A chain of providences, some of the links of which were very small, made

it possible to arrange that I should conduct a party of twenty-five of the leading men in the church and congregation to the house of the ex-pastor, last Friday evening, to meet about the same number of men, who composed the male portion of his congregation, to give them a formal invitation to come back, without any conditions. It was arranged beforehand, on our side, that old issues should not be discussed, lest there might be a quarrel. After three prayers, some remarks by pastor Kavme, of Redwan, and myself, I extended this invitation in behalf of the church. They were not expecting a formal invitation, but some discussion of the terms of union. There had been several partial reconciliations before, but they did not last long, and many had little faith in any healing of the breach now. We exhorted them to bury all past troubles so deep as to make a resurrection impossible. The disaffected party retired to another room, and, after a lengthy conference, they called me in and gave me the great pleasure of introducing them to those who were awaiting their decision, as brethren ready to be reconciled. Then followed a general handshaking and kissing, with great rejoicing and the singing of hymns. I asked all who were ready to pledge themselves never to mention the past but to open a new account, to rise and stand while prayer was offered by the expastor, and every one arose.

"The next morning, Saturday, the last day of the Week of Prayer, the union was consummated by the presence of the expastor and his friends at the sunrise prayer-meeting. A large congregation was present, many of whom did not know what had happened the night before. The meeting became one of thanksgiving and great rejoicing when I explained to them that the Lord had truly brought both parties together. It was a meeting of rare interest. Another pleasant meeting was a farewell service which I conducted in the afternoon of the same day, in the place which had been used as a chapel by the seceders. There was a good attendance by members of both parties.

"The communion service had been

appointed weeks before, for the last Sunday. So those who had been so long alienated sat down together at the Lord's table. The congregation must have numbered about eight hundred, and the service was very impressive. This church has not enjoyed such a happy occasion for many a year.

"We had planned to start for home this week, but the people would not consent to it, and we also desired to remain with them a few days as a united congregation. Daily meetings are held this week with a large attendance and with a good deal of serious feeling. The Spirit is evidently at work. May many be born into the kingdom! The present interest will, we hope, firmly cement the new bond of union which has been formed."

#### PACKARICH. — PERSECUTORS BECOME FRIENDS.

Mr. W. N. Chambers, of Erzroom, has spent two months at Erzingan, and has also visited Packarich, the town where Hussein, the Turkish convert, has been so bitterly persecuted. This man has borne his trials with wonderful fortitude, and his persecutors have ceased their efforts to win or drive him back.

Mr. Chambers wrote, January 26:—

"We were scarcely settled in the room of the pastor at Packarich when we were surprised by a visit from ten or twelve of the leading Gregorians of the village. The last three or four times we have visited the village they have studiously kept away from us. These men had not left when we were more surprised by the entrance of the persecuting *mudeer*, or chief official, and a couple of friends. In the course of the afternoon we were invited to attend the induction services of a newly ordained priest, on Sunday morning. We were warned to be ready to preach to the people, as an invitation would be extended to us to speak during the services. The invitation was not given, however, and the blame was put on the presiding priest. We remained through a service of five hours' duration.

"During the day we found that the

Gregorians, more especially the mudeer, were anxious for reconciliation. We had gone to the village determined not to make any advances in that direction, as, on former occasions, our most strenuous efforts for that end had been trampled under-foot. So we said nothing. But on Monday evening the mudeer sent two friends to us to beg for reconciliation. We replied that if he was willing to come and meet the brethren and be reconciled with the humblest, we were ready, for it was no personal affair of ours; but where the humblest one of the community was injured we were injured. He came with three friends, and we called the brethren. I asked brother Geragos, of Erzingan, to read a portion of Scripture and make some remarks and offer prayer. Then I exhorted the friends on brotherly love, urging Christ's words: 'That ye love one another, as I have loved you.' In the midst of my remarks the reconciliation began, for the mudeer shook hands with and embraced each one of the brethren. The pastor took his hand and said that he (the pastor) had withstood him (the mudeer), not from any personal feelings, but simply because he was in duty bound to do so for the sake of his people, and that it should be understood that he and his people were so bound together that when one suffered all suffered. The chapel, which for the last two years has not been half-full at Sabbath services, is now almost full, the schools have doubled in numbers, and there is a proposition to unite the Gregorian and Protestant schools and retain the services of our teacher for the year. In fact, this is about the condition of affairs already, for in our schools there are about eighty scholars and in the Gregorian school there remain only about twenty. We trust that we will be able to arrange that the teacher remain for the year. Regular classes have been arranged for Bible study, and the Gregorians do not demur to purchasing Bibles and Testaments for their children. In this way the precepts of the Bible are being inculcated in the minds of the children. God grant that they may find entrance into the hearts of the people. We hope that the past two

years of persecution and anxiety may be followed by as great peace and progress.

"In the city of Erzingan the people are in a fairly good condition. The Week of Prayer was well sustained, as in fact were all the meetings. There are a number of 'Nicodemuses' who come and go. We trust they may develop as Nicodemus did."

### Madura Mission.

#### THE PASUMALAI INSTITUTION.

MR. WASHBURN wrote from Pasunalai, December 21:—

"Our examinations in the school are just ending and the work for the year being closed up. Again we have great occasion to be thankful for the mercies granted us. During a part of the year the institution has had more than *three hundred students in attendance*. We have never before had as much or as good Christian material in the school. This is the first year since I have been in the mission when the missionaries could have a pick among the young men educated for the mission—the demand being so much in advance of the supply that practically all who passed through a department of the school were taken up for some work and at least given a trial. It will be a healthier and better state of things when our institution offers enough men so that a wise choice can be made among those who offer themselves.

"The religious atmosphere of the school has been much better than last year, and for this the institution is much indebted to faithful, earnest young men among the students, of the high school and college. Twenty have joined the church from the school this year.

"The Young Men's Christian Association in the institution has undertaken the support of a catechist of their own in the heathen portion of our station district, with good prospect of sustaining him, and of bestowing a blessing on others while they gain one for themselves. Arrangements to promote among our students the

daily reading of the Bible in course have been attended with most satisfactory results."

#### GROWING BENEVOLENCE OF THE PEOPLE.

Mr. Tracy writes of the stations which are now under his supervision:—

"In Tirumangalam station the year 1886 has been one of blessing and success. One new congregation, added in the early part of the year, though it has shrunk a little from its first total, has remained firm in spite of persecution. In several other congregations individuals, and in some cases families, have been added to the numbers previously reported, and I am glad to report an advance of fifty-five in the total number of adherents. I have special pleasure also in being able to report that contributions for the support of Christian institutions have made an advance above preceding years. In 1885 a special effort was made toward contributions in aid of needed buildings, and the result attained was large and encouraging. This year no such special appeals were made, yet the contributions have risen far above the totals of any previous year, 1885 alone excepted.

"In Tirupuvanam the congregations have held their own in numbers and have contributed very nearly the same amount

as in the previous year, having also shown about the usual interest in Bible knowledge. Exceptional Bible knowledge is not to be looked for among a people so ignorant as most of these are. That they should live, or even try to live, in some respects a cleaner and better life than their neighbors is much. I fear that friends at home often do not realize the depressing circumstances which surround and discourage poor ignorant converts in India. Humanly speaking, the odds against them are overwhelming, and that which they have attained is only because of their simple faith in God and their constant use of prayer as their only refuge.

"In Mandapasalai station Mr. Howland's absence has been felt and mourned by all his helpers. The year's contributions are about the same as those of 1885, but the number of adherents has fallen off a little, owing to insufficient force with which to follow up and hold some who professed to be Christians. The formation of a station missionary society and the opening of new work in two unoccupied parts of the field are encouraging signs of progress, and much hope attaches to them. I look forward into the opening year with hope and with faith that God will bless his work and prosper it."

## Notes from the Wide Field.

### ENGLISH CHURCH MISSIONS.

THE QUEEN'S JUBILEE AND MISSIONS. — The English people are just now commemorating in a great variety of ways the jubilee of the accession of Queen Victoria to the throne. Various benevolent enterprises, charitable and missionary, are taking advantage of the occasion to establish some suitable memorials of the remarkable event. *The Church Missionary Gleaner* for January compares the position of that society in 1837, the year Queen Victoria came to the throne, and the year 1887. During this period the Church Missionary Society has begun twelve missions and sent out nearly eight hundred men to evangelize the world. The annual income is now three times what it was fifty years ago. In 1837 Samuel Marsden, the apostle of the Maoris, paid his last visit to New Zealand. Now heathenism has all but disappeared there, so that Carl Ritter, the great geographer, speaks of this as "the standing miracle of the age." In 1837 Krapf sailed, the pioneer of missions on the eastern coast of Africa. That was the year in which the first Brahman convert was baptized. In the same year John Thomas went to Tinnevely, and that desolate plain has been turned into a garden of the Lord. In place of devil-temples destroyed, there are now



houses of prayer, and in place of the priests of Satan, there are one hundred native clergy shepherding one hundred thousand Christians. In 1837 Henry Townsend went forth as the apostle of the Yoruba race and now there are seventeen native clergy with seven thousand Christian adherents. In 1837, when Dr. Morrison had just died in China, an expedition was sent out to see whether it was possible to locate a missionary there. A new edict against Christianity and bidding defiance to the Christians' God had been issued by the Emperor, but to-day there are not less than thirty thousand Christian communicants connected with Protestant missions within the empire. Among the "Notes from the Wide Field" for last month was given a record of the present position of Chinese officials toward Christianity that would have seemed incredible to the missionaries of half a century ago. These are some of the features which mark the fifty years during which Queen Victoria has been upon the throne of England.

## AFRICA.

AFRICAN LAKES COMPANY. — Professor Henry Drummond makes an interesting statement respecting the services of this company, which was organized to open up for trade, and thus for missions, the region in Central Africa about Lake Nyasa. Its object is to stimulate every honest industry by which the natives can be made to labor, and so provide themselves with the necessities of civilized life, and to point them to some employments which shall keep them from the curse of idleness. This African Lakes Company was formed in 1878, and has already established twelve trading-depots, commanded by a staff of twenty-five European, and many native, agents. It has owned the *Ilala*, on Lake Nyasa, and has just launched a new steamer, the *Lady Nyasa*, on the river Shiré. Professor Drummond says it has succeeded in starting a most flourishing coffee-plantation in the interior, and new sources of wealth, such as cinchona, indigo, cacao, tea, and fibre-plants, are being gradually introduced. For the first time, on the large scale, it has taught the natives the meaning and the blessings of work. It has acted as a check on the slave-trade. Finally, and above all, it acts as deacon to the mission stations themselves, caring for them in secular things, giving them transit to and fro, and keeping them in stores. This service is invaluable, and what is of great importance in the matter is the fact that it seems likely to be a fairly profitable investment of the capital employed.

ON THE CONGO. — The English Baptist Missionary Society has established a new station at Lubolela, on the Upper Congo. Two missionaries have been left at the place, and they reported, on the fourteenth of November last, that the chief, Mangaba, after discussing the subject, allowed free intercourse with the people and the inhabitants of the town, and expressed himself as pleased that the missionaries would come and live with them. They found plenty of food. On their way up the people at various towns were indisposed to receive them, and motioned them to keep on their way up the river. But no violence was offered them, and there seems to be no apprehension of difficulties, so far as the natives are concerned. At Lubolela the people seemed even overfriendly, so that the suspicion is aroused that their gladness at the coming of the missionaries has reference to the bringing of cloth and trade rather than to any desire for the truth they proclaim. From Stanley Pool, the arrival of Mr. and Mrs. Bentley is announced, Mrs. Bentley having endured, with no great discomfort, a journey of 230 miles in a hammock. From Underhill station the first proofsheets of a portion of the Scriptures in the Congo language have been sent to England. From all the stations of the mission the reports are bright and cheering.

UGANDA. — Rev. Mr. Ashe, who was at Uganda at the time of the massacre of the Christians, has arrived at London, and his presence and addresses have done much to awaken interest throughout England, not only in the mission, but especially in the

welfare of Mr. Mackay, who was detained by Mwanga at his capital. Mr. Ashe asserts that the reports of the number of Christians in Uganda and the number who were massacred have been much below the truth. More than two hundred have been baptized by the members of the Church Missionary Society, and probably a like number by the Roman Catholic priests. Aside from these, many hundreds have learned to read, and the Romanist converts read the papers issued by the members of the Church Missionary Society. The majority of the lads burned to death at the capital were Romanists. Mr. Ashe estimates that of those connected with the Protestant and Romanist Missions, there were some two hundred who were put to death. Of the baptized Christians connected with the Church Missionary Society, only twelve are certainly known to be dead.

ITEMS FROM "L'AFRIQUE." — Commercial relations between Aden and East Africa, north of Zanzibar, are developed by a regular line of steamers between Aden and the Somali ports. The caravans going into the interior find a good market, the goods most sought after being American shirtings. The Somalis, it seems, know a good article, and refuse to buy the inferior grade of goods sometimes offered them.

The *Moniteur de Rome* reports a very active propagation of Mohammedanism by the Mussulman school at Tripoli. There are many agents present, even from the region of the Congo. The Propagandists endeavor to incite to religious fanaticism in order to reinforce the strength of the Ottoman Empire. Many sheiks are engaged in the movement. — It is announced that Major Carvalho, chief of the Portuguese expedition to Muata Yanvo, has concluded a treaty with the sovereign of that region by which all the States are placed under the protectorate of Portugal. — A letter has been addressed to a sheik, Abu Naddara, by an officer in the army of Osman Digna, in which he says that the army in the Soudan is forty thousand strong in regular Egyptian troops, added to which is a considerable number of Bedouins, Arabs, and Soudanese. They are armed with eight thousand Remington rifles and some artillery. They manufacture their own powder and cartridges. They have steamers at their command, and the missionaries whom they capture form the staff of surgeons, and their ambulances are directed by sisters of charity.

#### MADAGASCAR.

THE French troops have already evacuated the port of Tamatave, and the French Resident at Antananarivo, the capital, has resigned and gone home. The queen of Madagascar has sent a number of young men to Paris to pursue their studies, and expressions of goodwill have been uttered by the officials of each nation. A letter in *The Chronicle* of the London Society from Antananarivo gives the following pleasant account of the attitude of the queen: —

"On Sunday, October 24, we had a very pleasant and encouraging service in the Palace Church. The queen and prime minister appear to take a very lively interest in our Sunday-school work; and, after having had all the schools belonging to this city and its suburbs, they have now allowed country schools also to come and hold special services in the Queen's Church. No doubt the village congregations will be much pleased to see how their work is appreciated by the queen. In this way, without any interference in matters of church government, the sovereign of this country can show her interest in the welfare of her people. And there is no reason to doubt her sincerity in thus encouraging our scholars and all engaged in teaching them. In many ways do we see how a change has come over the spirit of government. To-day (November 11) I have seen the usual proclamation announcing the annual festival, and in it is an expression of the queen's desire that 'the righteousness that results from acceptance of the gospel may abound more and more in her kingdom.'"

## ARABIAN MISSION.

THE HON. J. Keith Falconer, who leads the Scotch Free Church Mission at Aden, specially designed for the Moslems of southern Arabia, writes from Aden, December 15, that everything is progressing well, and the opening for missionary work seems to be promising. He speaks of having once given a Bible to a Moslem schoolmaster, who took it away into the interior. The Moslem returned, but had to leave the Bible behind, because a wealthy man of the place, who had a library, begged the loan of the Bible that he might copy it out in manuscript from beginning to end. This incident certainly is striking, as showing how the respect and veneration which the Moslems have for the Book may lead them to the reading and, if God wills, to the acceptance of the gospel record.

## INDIA.

THE FIRST PARSEE CONVERT. — The Scotch Free Church Mission celebrated, on the eighth of December last, the fortieth anniversary of the ordination of Rev. Dhanjibhai Naoroji to the ministry. Eight years prior to ordination he was baptized, and was the first of the Parsees to give himself to Christ. At the celebration addresses were made by Narayan Sheshadri and others. His conversion created great excitement among the Parsees, and the courts were appealed to to prevent his following the Christians. During the half-century that nearly has passed, Mr. Dhanjibhai has become widely known and respected among the wealthier and influential non-Christian natives. He has edited two Anglo-Vernacular magazines. His services as a translator of the Bible have been highly appreciated, and the present Parsi-Gujarati New Testament is spoken of as a monument of his strong commonsense and earnest devotion. It is said that, "when praying or expounding the Scriptures, he discloses a state of feeling that reminds one of the time when pentecostal showers were poured down!"

THE TEMPERANCE MOVEMENT IN THE KONKAN, to which reference was made in the "Notes" for February, is apparently progressing, and gives promise of good results. It is in no sense a religious movement, and it has even been suggested that it was little more than a strike against the high price at which intoxicating liquors were selling. Nevertheless, it is stated that at the lowest estimate more than 150,000 people have bound themselves to abstain from all spirituous liquors. The strongest vows have been made and some whole castes have adopted most stringent rules. A writer in *The Bombay Gazette* says that the Kutrees of Bulsar, who, six months ago, were miserable drunkards, are now examples of thrift and industry, and if one of their members is seen in a toddy-shop he is liable to a fine of \$40, and expulsion from his caste. A great reformation is seen also among the Dorias, and whole villages have adopted the principle of total abstinence.

MAX MÜLLER ON SOCIAL REFORM. — A vigorous discussion is going on in India concerning child-marriage and enforced widowhood, and while one party is invoking the intervention of government the other party is vigorously protesting against it. Professor Max Müller has written a letter to a gentleman in India, showing that no argument can be drawn from the sacred books of the Hindus in favor of these abominations. He calls attention to the way in which Brahmins had tampered with a passage in their sacred Vedas to make it favor the burning of widows. Concerning all which the *Dnyanodaya* says: "Every infant-marriage is a violation of the Hindu Shastras. Does it not prove that India cares more for custom than for any religious idea that may enter into the problem? India searches its Shastras to confirm her customs, but if they are opposed her customs remain the same, and it is the Shastras that suffer mutilation."

THE STATUE OF BUDDHA AND THE STATUE OF LIBERTY. — The *Dnyanodaya* of Bombay, January 13, says: "While Americans may be supposed to be congratulating

themselves that their harbor of New York contains the highest statue in the world, it appears that a much higher statue exists north of India at Bamian on the road from Cabul to Balkh. It is a statue of Buddha, cut out of the solid rock, and is 173 feet high. The statue of Liberty is  $151\frac{1}{4}$  feet high, so that this gigantic figure is  $21\frac{1}{4}$  feet higher. It is supposed to have been cut out by the Buddhists two or three centuries before Christ. In coming to India, Alexander must have passed near it, but none of the historians accompanying him made mention of it. Hwan-Tsan, the Chinese traveler who visited India in the year 630 A.D., mentions it, however, in the history of his travels. There are entrances in the feet of this statue which lead by stairways to the top of the figure. This statue has been carefully measured, and drawings made of it by some of the members of the Afghan Boundary Commission."

#### BURMA.

A DESPATCH from Mandalay to *The London Times* says that the British authorities have prepared, in connection with the English general, a joint proclamation which says: "All peoples and races in upper Burma are now regarded as English people. The commander-in-chief will deal with all in a spirit of love and mercy, and will not allow the interests of the Buddhist religion to be molested." The proclamation further states that the archbishop and bishop will still have power to regulate discipline within their provinces, and they call upon the petty governors not to resist the British power within their little territories. This proclamation indicates the practical end of the strife in Burma and the establishment of English authority. Of course, no one would ask to have the British legislate against the religious opinions of the people. It will be much if the Christian missionaries are allowed to do their spiritual work unhindered by the secular arm.

#### JAPAN.

THE THEOLOGICAL SCHOOL AT TOKYO. — The Union Theological School sustained by the various Presbyterian missionary societies laboring in Japan reports the last graduating class as numbering eleven, while at present there are twenty-five students in attendance. Most of these students are laboring during the summer months under the direction of the Home Missionary Committee. Every member of the last graduating class is now regularly at work within the empire.

LITERATURE IN JAPAN. — *The Literary World*, in its review of the progress of literature in the year 1886, refers to Japan in the following terms: "The activity of the Japanese in the field of literature is by no means surpassed by the spirit of enterprise and progress which they have displayed in commerce, politics, and science. Month after month, and year after year, books of all sorts and sizes pour forth from the great publishing-houses of Tokyo and Osaka. The past year has been one of unusual activity. From January 1 to October 18, the number of authors who applied to the Home Department for copyright certificates amounted to 833."

A CHRISTIAN FUNERAL IN A BUDDHIST TEMPLE. — The mission of the Reformed Church of the United States in Japan has a vigorous work on the island of Kiushiu. Mr. Demarest reports, in *The Sower and Mission Monthly*, a remarkable event which took place in Nagasaki, on Sunday afternoon, December 12: "The wife of the governor of this province died very suddenly last Friday night, and though the governor is not a Christian, and the funeral services over his wife's remains were to be held in a Buddhist temple, with Buddhist ceremonies, the governor earnestly requested Mr. Stout to make an address in English. (The governor understands English and speaks it very fluently.) Mr. Stout, though wondering at the strange request, consented, and Sunday afternoon, in a Buddhist temple, in the midst of Buddhist funeral ceremonies, a Christian missionary addressed the audience, ending with a prayer to Jehovah God."

## CHINA.

AMERICAN METHODIST MISSIONS. — *Zion's Herald* reports that a new disposition of the forces of the Methodist Episcopal Mission has been made, by which it is expected that certain difficulties heretofore existing will be avoided. The following are among the changes made: "Rev. F. D. Gamewell will not return to Chungking, owing to the animosity of the Catholic converts, who have managed to fasten upon him the odium of the riots last year caused by their own usurpation of the royal colors on their cathedral tiles; he becomes assistant superintendent of the Central China Mission, while Rev. V. C. Hart, the present superintendent, adds to his district that of West China. Dr. Crews, now in Peking, goes back to West China; his work, recently started in North China, will be carried on by Dr. Swartz, who will be transferred from Japan for that purpose. The West China field will be further strengthened by the transfer of Rev. F. Ohlinger, one of our ablest and most experienced missionaries from Foochow."

## NEW HEBRIDES.

In addition to the report recently given of this group of Islands, *The Free Church of Scotland Monthly* gives tidings of a wonderful work of grace on the island of Mai. In the past two years the people have built several good churches, and are building better houses than formerly for themselves. It is believed that within a few years Efaté will be a wholly Christian island. From Aneityum Mr. Lawrie reports that he is sending home a little over four thousand pounds of arrowroot, which is the largest contribution raised by the people on the island for evangelistic purposes. He gives the following account of one of the chiefs: —

"Lathella, the leading chief on the island, is still my right-hand supporter in trying to keep down evil. Over one hundred natives recently gathered at one of the villages for a midnight 'sing-sing,' on the plea of making native *cenet*. In this they beat the husk of the cocoanut with a piece of hard wood on a log, keeping time to the howl and yell of the native song. The principal persons concerned, being outside of church discipline, were beyond the control of the missionary, so Lathella, as chief, exercised his authority. Going to the village, he stated that if the *cenet* cannot be made without recurring to the heathen song and dress, the manufacture of it must cease, as such practices were not becoming in a professedly Christian community. A fire was then kindled, and the *cenet* that was made as a plea for their midnight revel, was burned to ashes, and an intimation of the same was to be sent to every district in the island."

## SYRIA.

THE STRENGTH OF MOHAMMEDANISM. — Rev. Dr. Jessup has an interesting article in *Woman's Work for Woman*, in reference to the marvelous hold which Mohammedanism has upon the people of Syria, from which we make an extract: "If it be asked whether Mohammedanism is stronger or weaker in Syria than it was forty years ago, I should say, both; it is stronger in some points, and weaker in others. It is stronger through the efforts of the government to revive the old war-spirit of Islam. The army is a Moslem army, not a national army made up of all classes, but a class army, the army of the prevailing sect. It is as though England should exclude all Catholics from her army and navy, and France exclude all Protestants. The whole male Moslem population are reckoned as soldiers ready to fight for the Sultan and the faith. All the modern military inventions and appliances introduced into the army and navy are meant to help the religion of Islam. The military and civil-service schools are almost exclusively for Mohammedan youth, and the evident intent of the authorities is to favor one sect, to the disadvantage of all others. And in the civil courts, the testimony of Christians and Jews is not received. Only Mohammedans can testify, and this in spite of various firmans declaring that Christian testimony shall be received. All these things tend to

strengthen the hold of Islam upon the Mohammedan population. It is for their interest to remain Moslems.

"On the other hand, they feel their inferiority, as a nation, to Christian nations, and find their religion an insuperable barrier in the way of progress. Many of them are disgusted with polygamy and its attendant evils, while they find it commended in the Koran.

"The Scriptures in Arabic have opened the eyes of not a few who read God's word in secret and await the day of deliverance.

"The Moslems find it necessary to defend their peculiar doctrines in newspapers and tracts, quite a remarkable concession, yet we are not allowed to answer them. The repressive measures used to prevent printed discussions are justified by the authorities on the ground that they would occasion riot and bloodshed. This is probably true in the present state of society. As the Koran requires of all Moslems that they read the Old and New Testaments, the wisest and best course is to offer to the people the Word of God, and leave God's Word to accomplish its own blessed mission. Should the way ever be opened for judicious, courteous, and kindly printed discussion with the Moslems as to the claims of Christianity, there will be many ready for the task, as there are now in India."

## Miscellany.

### WHAT IS HINDUISM?

It presents for our investigation a complex congeries of creeds and doctrines which in its gradual accumulation may be compared to the gathering together of the mighty volume of the Ganges; swollen by a continual influx of tributary rivers and rivulets, spreading itself over an ever-increasing area of country, and finally resolving itself into an intricate Delta of tortuous streams and jungly marshes.

Nor is it difficult to account for this complexity. The Hindu religion is a reflection of the composite character of the Hindus, who are not one people but many. It is based on the idea of universal receptivity. It has ever aimed at accommodating itself to circumstances, and has carried on the process of adaptation through more than three thousand years. It has first borne with and then, so to speak, swallowed, digested, and assimilated something from all creeds. Or, like a vast hospitable mansion, it has opened its doors to all comers; it has not refused a welcome to applicants of every grade from the highest to the lowest, if only willing to acknowledge the spiritual headship of the Brahmans and adopt caste rules.

In this manner it has held out the right hand of brotherhood to the fetish-worship-

ing aborigines of India; it has stooped to the demonolatri of various savage tribes; it has not scrupled to encourage the adoration of the fish, the boar, the serpent, trees, plants, stones, and devils; it has permitted a descent to the most degrading cults of the Dravidian races; while at the same time it has ventured to rise from the most groveling practices to the loftiest heights of philosophical speculation; it has not hesitated to drink in thoughts from the very fountain of Truth, and owes not a little to Christianity itself. — *India's Needs.*

### PRAYING AND PAYING.

A CLOSE examination into the state of a large number of churches reveals the fact that less than half the members are found represented by any stated gifts or offerings toward the support of the home worship, or in the benevolent and missionary work of the church. Not a third, on the average, of church members are habitually present at the weekly meetings of the church for prayer. When we call to mind that the outpouring of the Holy Spirit is always in answer to prayer—for God "will be inquired of" touching the blessings he bestows upon his people—and all sacred history shows us that great spiritual blessing comes in answer to the united prayers of God's people, and that the "windows of



heaven" are opened just in proportion as we bring "all the tithes into the storehouse of the Lord," it ceases to be a wonder that there is a low tide of blessing all over the land. In our judgment, we need not look for any great revival of religion in our churches until the professed people of God come up in greater numbers and greater spiritual power to the house of God to call upon him both in confession and petition, and participate more *generally* and *generously* in free-will offerings. Not that either prayer or gifts change God's mind, or affect his purpose of grace toward us, but that prayer and beneficence are the certain indications of the state of mind and heart of God's people toward him and the unsaved world, which warrant God in giving power. God can not and will not bless either a *prayerless* or a *covetous* church. — *Words and Weapons.*

## BIBLIOGRAPHICAL.

*James Hannington, First Bishop of Eastern Equatorial Africa. A History of His Life and Work, 1847-1885.* By E. C. Dawson, M.A., Oxon. First American, from the sixth London, edition. New York: A. D. F. Randolph & Co.

We have repeatedly given accounts of the life and death of Bishop Hannington, in this magazine, and therefore offer only a brief notice of the biography now before us. It is written out of the intimate knowledge and affection of one of his best friends, and it is a delightful book. It gives a vivid portraiture of the frolicsome youth who grew to be a deeply spiritual man, an energetic, devoted, self-denying missionary, and a martyr at the last. It is entertaining, whether as a picture of English or of African life. It is interesting and instructive, whether as the story of a soul's struggles out of the death of sin into the life of faith and joy, or as an account of the

inward and outward experiences of a missionary traveler. Bishop Hannington had all the high enthusiasm which Dr. Livingstone desired to see in missionary candidates. The love of Africa was as a fire in his bones, and it was for this love, and for Christ's sake, that he left his wife and four children, his happy English home and prosperous work. The book is illustrated by humorous sketches made by his own hands, as well as by other pictures. We heartily recommend it to all.

*Leung Tso, the Chinese Bible-woman. A Sequel to "The Chinese Slave-girl."* By Rev. J. A. Davis. Philadelphia: Presbyterian Board of Publication. 16mo. Price, \$1.25.

Those who have read the true story of the "Slave-girl" will be glad to hear of her life and work as a Bible-woman, and of the romantic and happy ending of her early trials. The book makes one at home in the household life of China, and pictures the missionary work of the native Christians as seen from their own point of view. It is full of information about the country and the peculiarities of Chinese thought and conduct.

*Life in the Southern Seas; or, Scenes and Incidents in the South Pacific and New Guinea.* By the Rev. William Wyatt Gill, M.A. London: The Religious Tract Society, 56 Paternoster Row, etc.

This handsome and well-illustrated volume is another valuable contribution to our knowledge of that region. "Sixty-five years ago it was wholly heathen; now more than 300 islands are Christianized; 500,000 natives are under instruction; 60,000 are, it is hoped, 'disciples indeed.' When missions were commenced in the Pacific, commerce did not exist. The commerce of the Pacific is now estimated at £3,000,000. Native pastors are sustained by their own people. All this, under God, has been brought about at the cost of less than a million sterling!"

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## Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

For the missions in India, and especially for the Madura Mission in its recent severe loss by the death of faithful laborers, that God would fill the places made vacant and that he would make fruitful the seed sown by those who have been taken away. (See page 131.)

## ARRIVALS IN THE UNITED STATES.

February 19. At New York, Rev. A. H. Burnell and wife, of the Madura Mission.

March 5. At New York, Rev. R. Henry Davis and wife, of the Northern Japan Mission.

## DEATHS.

March 5. At Auburndale, Massachusetts, Mrs. Mary L. Howland, and on March 7, her husband, Rev. William S. Howland, of the Madura Mission. (See pp. 126, 131.)

February 22. At Hartford, Connecticut, Rev. William Wood, formerly of the Marathi Mission. (See page 129.)

## MARRIAGE.

February 18. At Lee, Massachusetts, Rev. H. O. Dwight to Miss Isabella H. Bliss, daughter of Rev. Edward E. Bliss, D.D., all of the Western Turkey Mission.

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Week of Prayer at Constantinople. (Page 143.)
2. The Week of Prayer at Cesarea. (Page 145.)
3. The Week of Prayer at Diarbekir. (Page 149.)
4. The Week of Prayer at Mardin. (Page 149.)
5. Marsovan and out-stations. (Page 143.)
6. Out-stations at Cesarea. (Page 145.)
7. Items from Africa. (Pages 141, 153.)
8. Progress in Northern Japan. (Page 140.)
9. Items from Japan. (Page 139.)

## Donations Received in February.

## MAINE.

Aroostook county.	
Houlton, M. G. Stackpole,	5 00
Cumberland county.	
New Gloucester, Cong. ch. and so.	160 00
Scarboro', Cong. ch. and so.	10 55
Westbrook, 2d Cong. ch. and so.	23 93—194 48
Franklin county.	
Farmington, 1st Cong. ch.	122 93
Kennebec county.	
Augusta, Joel Spalding, to const.	
BENJ. SPALDING, H. M., 100;	
Two friends, 10.	110 00
Kennebec co., A friend,	26 20—136 20
York county.	
Cornish, Cong. ch. and so.	8 75
Eliot, 1st Cong. ch. and so.	4 50
Kennebunk, Union Cong. ch.	36 21
Limington, Cong. ch. and so.	20 00
Lyman, Cong. ch. and so.	10 33—79 79
	538 40

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Jaffrey, Cong. ch., m. c.	8 77
Harrisville, Cong. ch. and so.	6 91
Nelson, Cong. ch. and so.	8 09—23 77
Columbia county.	
Berlin, Cong. ch. and so.	6 34
Gorham, Cong. ch. and so.	1 00
Hazen's Mills, Mrs. L. T. Hazen,	5 00—12 34
Grafton county.	
Danbury, Rev. W. W. Dow,	5 00
Plymouth, Cong. ch. and so.	20 58—25 58
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Bennington, Cong. ch. and so.	12 75
Francestown, Cong. ch. and so.	19 74
Goffstown, Cong. ch. and so.	103 50
Hillsboro', Cong. ch. and so.	3 27
Hillsboro' Bridge, Cong. ch. and so.	42 60—131 85

Merrimac county Aux. Society.	
New London, Seth Littlefield,	12 00
Rockingham county.	
Atkinson, Cong. ch. and so.	38 59
Auburn, Cong. ch. and so.	6 80
East Derry, 1st Cong. ch. and so.	6 86
Exeter, 2d Cong. ch. and so.	172 08
North Hampton, Cong. ch. and so.	17 00
Northwood, Cong. ch. and so.	30 00—271 33
Strafford county.	
Gilmanton, Rev. S. S. N. Greeley,	5 00
Tamworth, "A mite,"	2 00—7 00
Sullivan county Aux. Society.	
Newport, Cong. ch. and so.	54 81
	588 69

## VERMONT.

Addison county.	
Middlebury, Cong. ch. and so.	132 19
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Danville, Cong. ch. and so.	16 25
Chittenden county.	
Milton, Cong. ch. and so.	1 13
Orange county.	
Newbury, 1st Cong. ch.	9 00
Strafford, A friend,	25 00—34 00
Orleans county.	
Coventry, Cong. ch. and so.	14 00
Rutland county.	
Clarendon, Miss E. Hosford,	1 00
Wallingford, Cong. ch. and so.	46 00—47 00
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro', Centre ch., m. c.	25 21
Windsor county.	
Norwich, J. G. Stimson, for Shance	
Mission,	100 00
Woodstock, Cong. ch. and so.	27 10—127 10
	397 63

MASSACHUSETTS.

Barnstable county.	
Provincetown, 1st Cong. ch.	18 32
Berkshire county.	
Hinsdale, Cong. ch. and so.	8 06
Lenox, Cong. ch. and so.	39 25
Sheffield, Cong. ch. and so.	4 50—51 81
Bristol county.	
E. Taunton, Cong. ch., m. c.	2 50
So. Attleboro, Cong. ch., m. c.	17 91—20 41
Essex county.	
Andover, Chapel ch., to const.	
C. W. LUCK, H. P. DEWEY,	
C. M. CLARK, and W. I. COLE,	
H. M.	401 00
Lawrence, Trin. Cong. ch.	29 94—430 94
Essex county, North.	
Amesbury, Cong. ch. and so.	17 00
Byfield, Cong. ch. and so.	8 00
Newburyport, Belleville ch.	190 35—215 35
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, John P. Trask,	25
Danvers, 1st Cong. ch.	100 00
Salem, A deceased friend,	45 00
West Boxford, Cong. ch. and so.	4 55—149 80
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
E. Longmeadow, Cong. ch. and so.	5 00
Huntington, 1st Cong. ch. and so.	4 00
Springfield, A friend,	5 00
So. Hadley Falls, Cong. ch. and so.	17 00
W. Springfield, Park-st. ch.	15 00—46 00
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	5 00
Florence, Cong. ch. and so.	20 70
Northampton, Ed. ch. Benev. Soc.,	158.82; Mrs. C. L. Williston, 100,
Worthington, Mrs. F. Buck,	1 00—285 52
Middlesex county.	
Auburndale, Mrs. E. H. Walker,	
F. W. Walker, and Dean A.	
Walker, for the Cutburth chapel	50 00
and for Mr. Andrew	420 16
Cambridge, Shepard ch. and so.	32 47
Concord, Cong. ch. and so.	60 00
Everett, Cong. ch. (of wh. 18, for	9 13
Turkey),	
Hopkinton, Cong. ch. and so.	32 50
Lowell, Pawtucket ch., 31.50; A. G.	32 50
Stevens, 1.	4 00
Melrose, Cong. ch., m. c.	85 00
Natick, "Cash."	1 00
Newton, A friend,	10 00
Reading, Cong. ch. and so.	100 00
Somerville, Broadway Cong. ch., to	30 38
const. OLIVER BACON, H. M.	21 90
Waltham, Trin. Cong. ch.	38 02
West Medford, Cong. ch. and so.	200 00—1,040 56
Wilmington, Cong. ch. (of wh.	20 00
13-57, m. c.).	16 00—36 00
Winchester, 1st Cong. ch., int. on	10 00
legacy of D. N. Skillings,	1 00
Middlesex union.	2 00—13 00
Fitchburg, Calv. Cong. ch.	20 00
Westford, Cong. ch. and so.	10 00
Norfolk county.	1 00
Brintree, H. A. Johnson,	2 00—13 00
Brookline, E. F.	5 00
Islington, Rev. and Mrs. J. B.	217 07—222 07
Clark,	
Old Colony Auxiliary.	
Mattapousett, Mrs. P. G. Hubbard,	6 32
New Bedford, No. Cong. ch.	124 95
Plymouth county.	1 00—132 27
Hanson, Cong. ch. and so.	
Marshfield, 1st Cong. ch. and so.	
No. Abington, Rev. C. Jones,	
Suffolk county.	
Boston, Shawmut ch., 1,528; Wal-	
nut-ave. ch., 751.87; Central ch.	
(Jam. Plain), 200; Winthrop ch.,	
197.89; Phillips ch., 189.56; High-	
land ch., 83.12; Eliot ch., m. c.,	
3.45; Mrs. Jennie Sherwood, for	
Bible-reader, 50; Edward I.	
Thomas, 50,	3,053 89
Chelsea, Miss A. M. Dutch,	5 00—3,058 89
Worcester county, North.	
Gardner, 1st Cong. ch.	25 00

Worcester co. Central Asso'n. F. H.	
Sanford, Tr.	
Northboro', A friend.	30 00
Southboro', Pilgrim Ev. ch.	41 11—71 11
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Douglas, Cong. ch. and so.	16 04
Northbridge, Rochdale Cong. ch.	12 00—28 04
	5,645 09

Legacies. — Boston, Hollis Moore Me-	
morial Trust, by Rev. E. K. Alden,	
Residual Legatee,	250 00
Hopkinton, Mrs. E. W. Jencks, by	
E. J. Jencks, Ex'r, bal.	1 63
Lancaster, Sophia Stearns, by W.	
W. Wyman, Ex'r,	4 04
Salem, Mrs. Elisabeth B. Mansfield,	
by N. B. Mansfield and J. C.	
Osgood, Ex'rs,	1,000 00
Uxbridge, Mrs. Alsey H. Tucker,	
by Jacob Taff, Ex'r,	1,200 00—2,455 67
	8,300 70

RHODE ISLAND.

Central Falls, A friend,	100 00
East Providence, Samuel Belden, to	
const. T. H. FRENCH and E. FRENCH,	
H. M.	200 00
Kingston, Cong. ch. and so.	23 08
Little Compton, United Cong. ch.	25 00—348 08
Legacies. — Providence, Mrs. Amelia	
W. Potter, by David C. Moulton,	
Ex'r,	1,500 00
	1,848 08

CONNECTICUT.

Fairfield county.	
Danbury, 2d Cong. ch.	16 40
Hartford county.	
E. W. Parsons, Tr.	
East Granby, Rev. D. A. Stroug,	5 00
Unionville, 1st Ch. of Christ,	37 27—42 27
Litchfield co. G. M. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	26 61
Northfield, Cong. ch. and so.	20 50
Thomaston, Cong. ch. and so.	26 56—73 67
Middlesex co. E. C. Hungerford, Tr.	
Millington, Cong. ch., 3.50; A	
friend, 4.80,	8 00
Middlesex co. conference collection,	10 00—18 00
New Haven co. F. T. Jarman, Agent.	
Fairhaven, A friend,	1 00
New Haven, Dwight-pl. ch., 120.95;	
J. A. D., 100; Miss J. E. P., 1,	230 95
Waterbury, 1st Cong. ch.	93 35
Woodbridge, Cong. ch. and so.	59 53—384 83
New London co. L. A. Hyde and	
H. C. Learned, Trs.	
Montville, 1st Cong. ch.	16 60
New London, 1st Ch. of Christ,	
m. c.	32 50—43 10
Tolland county. E. C. Chapin, Tr.	
Tolland, Cong. ch. and so.	27 96
Windham county.	
Canterbury, Cong. ch. and so.	6 35
No. Woodstock, Cong. ch. and so.	4 65—11 00
Clintonville, Thank-offering,	60 00
	683 23
Legacies. — Greenwich, Mrs. Mary B.	
Husted, by Nehemiah H. Husted,	500 00
	1,183 23

NEW YORK.

Albany, 1st Cong. ch.	205 15
Belmont, L. A. Hickok,	300 00
Brooklyn, Pilgrim ch., add'l, 550;	
South Cong. ch., 83.10; do., C. H.	
Parsons, 100; Central ch. Sab. sch.,	
for Bible-readers, 36; Friends, 4,500;	
Mrs. E. P. Edwards, for Samokov,	
12; Mrs. H. Loomis, 10; Mrs. E.	
Benedict, 4; Rev. S. W. Powell,	5,297 60
2,50,	222 84
Canadaigua, 1st Cong. ch.	
Catskill, John Doane, m. d., 10; J. C.	
Doane, 5,	15 00

Corona, Ev. Union ch.	50 00
Cortland, Rev. H. T. Sell,	14 00
Durham, William Crawford,	9 00
Hector, Alvin Cooper,	10 00
Jamesport, Cong. ch. and so.	5 00
Jefferson, C. Nichols,	1 00
Malone, 1st Cong. Sab. sch., for work of Dr. Herrick,	46 49
New York, Broadway Tabernacle, add'l, 35; A friend, for work of Rev. S. C. Pusey, 39,	60 00
Northville, Cong. ch. and so.	41 40
Patchogue, 1st Cong. ch.	25 00
So. Salem, Mrs. Elizabeth Beers,	2 00
Suspension Bridge, Cong. ch. and so.	10 85
Utica, Plymouth Cong. ch.	18 07
Williams Bridge, Mrs. M. L. Merrill, Legacies.—New York, William E. Dodge, 4th instalment, by William J. Hunt, for the executor,	20 00—6,353 45
	5,000 00
	11,353 45

## PENNSYLVANIA.

Allegheny, Plymouth Cong. ch.	16 10
Scranton, W. R. Storrs,	35 00—51 10

## NEW JERSEY.

Bound Brook, Cong. ch.	63 85
Lakewood, Presb. ch.	16 97
Newark, F. M.	3 00
Newfield, Rev. Charles Willey,	10 00
Summit, Cent. Presb. ch.	25 00
Woodbridge, 1st Cong. ch.	18 80—137 62

## MARYLAND.

Frostburg, Cong. ch.	1 13
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## VIRGINIA.

Herdon, Cong. ch.	6 50
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## FLORIDA.

Crescent City, D. W. Burton,	4 00
Lake Helen, F. E. Nettleton,	25 00—29 00

## OHIO.

Akron, Cong. ch.	110 87
Cortland, Cong. ch.	3 75
Elyria, 1st Cong. ch., 409.92; E. W. Metcalf, to const. M. M. METCALF, H. M., 100,	509 92
Etnaville, Welsh Cong. ch.	6 72
Kinsman, 1st Cong. and Pres. ch.	54 00
Marietta, 1st Cong. ch., add'l,	96 00
Radnor, Welsh Cong. ch.	10 00
Springfield, 1st Cong. ch.	35 00
Welshfield, Cong. ch.	4 00
Youngstown, Welsh Cong. ch.	11 35—841 61
Legacies.—Mad River, Frances J. Snodgrass, add'l, by Henry Nelf, Trustee,	250 00
	1,091 61

## ILLINOIS.

Atkinson, Cong. ch.	10 00
Champaign, Y. M. C. Assn.	2 85
Chicago, N. E. Cong. ch., 56.23; 1st Cong. ch., 100; E. W. Blatchford, special, for the Indus. School, Bardes, 195.20,	351 43
Farmington, Cong. ch.	45 93
Geneseo, 1st Cong. ch.	144 90
Harvard, Cong. ch., for Mardin,	5 62
Knoxville, H. Rowles,	5 00
McLean, Mrs. C. M. Noble,	50
Morton, Cong. ch.	8 00
Rantoul, Cong. ch.	6 10
Roseville, Mr. and Mrs. L. C. Artell, to const. Rev. GEORGE PERBLES, H. M.	121 53
Seward, Cong. ch.	34 00
Syracuse, 1st Cong. ch.	48 05
Toulon, Cong. ch., to const. Rev. W. C. Dewey, H. M.	50 00
Wilmette, 1st Cong. ch.	25 25—859 06

## MISSOURI.

Independence, H. W. Ripley,	1 00
Pierce City, Cong. ch.	30 00
St. Louis, 3d Cong. ch.	36 05—67 05

## MICHIGAN.

Grass Lake, Rev. John Patchin,	5 00
Greenville, Cong. ch.	40 00
Jackson, 1st Cong. ch.	255 04
Kalamazoo, 1st Cong. ch., in part,	62 86
Manistee, A friend,	2 00
Newaygo, ———,	10 00
Oxford, Cong. ch.	5 00
South Frankfort, A friend,	1 00
Stockbridge, Mrs. R. W. Reynolds,	1 50—382 40

## WISCONSIN.

Evansville, Cong. ch.	31 00
Hartford, Cong. ch.	50 00
Madison, 1st Cong. ch.	44 54
Menomonee, Cong. ch.	16 82
Milwaukee, Grand-ave. Cong. ch.	70 00
Sparta, 1st Cong. ch., with other dona., to const. Mrs. GEORGE H. KELLEY, H. M.	65 42—277 78

## IOWA

Cherokee, F. E. Whitmore, to const. Rev. W. A. EVANS, H. M.	100 00
Grinnell, Cong. ch.	23 20
Hillsboro', J. W. Hammond,	4 00
Onawa, Cong. ch.	8 00
Ottumwa, 1st Cong. ch.	40 75
Tipton, Mrs. M. D. Clapp,	3 00—178 95
Legacies.—Des Moines, Mrs. Harriet L. Rollins, add'l,	175 00
	353 95

## MINNESOTA.

Minneapolis, Plymouth Cong. ch., 36; Vine Cong. ch., 20.25; Lyndale Cong. ch., 20,	76 25
Morris, Cong. ch.	18 00
Rochester, W. J. Eaton,	30 00
Winona, 1st Cong. ch.	100 00
Washington, Union Cong. ch.	7 53—231 78

## KANSAS.

Capronia, Cong. ch.	2 00
Maize, Cong. ch.	5 00
Topeka, Students of Wash. College,	6 10
Wyandotte, Cong. ch.	22 48—35 58

## NEBRASKA.

Crete, Rev. H. Bates,	2 00
Culbertson, Ger. Cong. ch.	2 32
Greenwood, Cong. ch.	12 35
Hastings, Rev. W. Walters,	10 00
McCook, Cong. ch.	4 28
Santee Agency, Pilgrim ch., for China,	28 36—59 31

## CALIFORNIA.

Oakland, Plymouth-ave. ch., 6.25; Miss M. L. Newcomb, for catechists in Madura, 200,	206 25
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## WASHINGTON TERRITORY.

Steilacoom, Oberlin Cong. ch.	15 00
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## DAKOTA TERRITORY.

Yankton, 1st Cong. ch.	20 56
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## WYOMING TERRITORY.

Cheyenne, J. G. Lange,	5 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Inhambane, Rev. B. F. Ousley,	10 00
Bulgaria, Samokov, A friend,	15 00
Japan, Kobe, DeWitt C. Jencks,	147 00—172 00

**MISSION WORK FOR WOMEN.**

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part, 8,583 00

FROM WOMAN'S BOARD OF MISSIONS  
OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*, 3,000 00

(\$5.00 acknowledged in February  
*Herald* as for Mrs. J. W. Baird,  
should have been for a bell for E. C.  
Africa.)

11,583 00

**MISSION SCHOOL ENTERPRISE.**

MAINE. — Brunswick, Cong. Sab. sch., for  
Madura, 60 00

MASSACHUSETTS. — Auburn, Mrs. Larned's  
class, for Foochow, 4; Hadley, 1st Cong.

Sab. sch., 11.68; Lawrence, Lawn-st. Sab.  
sch., for Spain, 10; North Hadley, Cong.  
Sab. sch., for Smyrna, and to const. JOHN  
W. CLARK, H. M., 12.37; Randolph, Young  
Ladies' Miss. Soc., for India, 25; Whitman,  
Young People's Soc. of Christian Endeavor  
of Cong. ch., 5,

68 05

CONNECTICUT. — W. Winsted, 2d Cong. Sab. sch.  
NEW YORK. — Berkshire, Cong. Sab. sch.,  
for pupil in Marsovan,

45 00

OHIO. — Etnaville, Welsh Cong. Sab. sch.,  
2.88; Ironton, Jean Lindsay, 2; Litchfield,  
Young People's Miss. Band, 8; Springfield,  
1st Cong. Sab. sch., 10,

30 00

ILLINOIS. — Payson, Cong. Sab. sch.

22 88

IOWA. — LeMars, Cong. Sab. sch., 4.36;

12 35

Onawa, Cong. Sab. sch., 3; Polk City, Mis-  
sion Sab. sch., 2.40,

9 75

MISSOURI. — Carthage, Mis. Guards, for Kioto

Training School, 25; Springfield, Ger. Cong.

Sab. sch., for Africa, 1.50; St. Louis, 3d

Cong. Sab. sch., for China, 7.79,

34 29

282 32

**CHILDREN'S "MORNING STAR" MISSION.**

MAINE. — Alfred, Cong. Sab. sch.

5 00

NEW HAMPSHIRE. — Auburn, Friends, 1.80;

Hampstead, Children in Cong. Sab. sch.,

1.50; Hudson, Cong. Sab. sch., 1.20; New

London, Ira S. Littlefield, 10c.

VERMONT. — Castleton, A few children, 1;

Charlotte, Cong. Sab. sch., 10; Peru,

Myron P. Peppers, 1; Williston, Cong. Sab.

sch., 8.20,

MASSACHUSETTS. — Agawam, Cong. ch. and

so., 3; Amherst, 2d Cong. Sab. sch., 1.80;

Cliftondale, M. Hawkes, 10c.; Hanover,

2d Cong. Sab. sch., 3.20; Holden, Infant

class, 40c.; Pittsfield, So. ch., Sunshine

Circles, 4; Salem, A friend, 10; Wakefield,

Cong. Sab. sch., 19.08; Wollaston, Cong.

Sab. sch., 80c.

RHODE ISLAND. — Kingston, Cong. Sab. sch.,

10; Providence, Infant class, Cen. ch., 60c.

CONNECTICUT. — Farmington, Cong. Sab. sch.,

69.81; Hartford, Cong. Sab. sch., 3; North

Madison, Cong. Sab. sch., 4.50; Norwich,

2d Cong. Sab. sch., 3.17; Plainville, Cong.

Sab. sch., 10.60,

NEW YORK. — Columbus, Cong. Sab. sch.

PENNSYLVANIA. — Riceville, Cong. Sab. sch.

4 00

20 20

42 38

10 60

91 08

1 00

1 50

NEW JERSEY. — Newark, Julia Lloyd,

10

OHIO. — Ravenna, S. L. Mock,

30

INDIANA. — Dublin, Children,

60

ILLINOIS. — Aurora, New Eng. Cong. Sab.

sch., 1.30; Greenville, Carrie S. Peach, 10c.;

Weston Springs, Cong. Sab. sch., 2.60,

MICHIGAN. — Detroit, Mount Hope Girls'

Club,

WISCONSIN. — Beloit, 2d Cong. Sab. sch.

IOWA. — Dubuque, Ger. Cong. Sab. sch., 5;

Monticello, Cong. Sab. sch., birthday-

offering, 4.50,

MINNESOTA. — Minneapolis, Vine Cong. Sab.

sch.

CALIFORNIA. — Berkeley, 1st Cong. Sab. sch.,

6.46; Ferndale, Children, 1.70,

10

30

60

4 00

1 00

20

9 50

2 20

8 16

201 82

Donations received in February,

\$30,399 39

Legacies received in February,

9,880 67

\$40,280 06

**Total from September 1, 1886, to Feb-**  
**ruary 28, 1887: Donations, \$167,076.18;**  
**Legacies, \$35,533.03 = \$202,609.21.**

**CONTRIBUTIONS TOWARD THE BUILDING OF  
"THE MORNING STAR."**

MASSACHUSETTS. — Webster, Friends,  
Previously acknowledged,

75

48,286 39

48,287 07

**CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.**

MASSACHUSETTS. — Hopkinton, Cong. ch. and so. 45 81

**CONTRIBUTIONS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.**

NEW YORK. — New York, Rev. T. W. Chambers, 26; John Lindley, 50,

76 00

NEW JERSEY. — Bonton, Rev. Thomas Carter,

25 00

Previously received,

101 00

444 79

545 79

## FOR YOUNG PEOPLE.

### A MISSIONARY BAND.

A BOOK with this title, dedicated "to English-speaking young men everywhere," tells the story of seven young Englishmen of position and fortune, who sailed as missionaries to China in 1885. One of the seven was an officer in the Royal Artillery, and another in the Dragoon Guards; five were graduates of Cambridge University; of these, one was the stroke-oar of the Cambridge Eight, and another was perhaps the most famous cricketer of the day. Only one was a clergyman. Two were brothers. All went at their own charges, as far as possible. The affecting story of their conversion and missionary consecration is well known. Their farewell addresses aroused the deepest interest in Great Britain and were followed by great religious awakenings, especially in the Scottish universities. They were themselves the strongest appeal and call to a noble life. They were types of handsome, healthful, joyous youth. They had tasted the world's pleasures; but one of them, Mr. Studd, the cricketer, said: "Those pleasures were as nothing compared to the joy that the saving of one soul gave me. I knew that cricket would not last, and honor would not last, and nothing in this world would last; but it was worth while living for the world to come." And he added:—

"I wonder what you would say of me if, now that I am going out to China, I bought a large outfit of things absolutely useless out there. You would say I had gone mad. But what are you doing? You are only going to be on the earth a short time, and there is eternity to come. And which are you really living for? Are you living for the day, or are you living for the life eternal? The opinion of men won't avail us much when we get before the judgment-throne. But the opinion of God will. Had we not, then, better take his Word and implicitly obey it?"

It was the fifth of February, 1885, when the party left London. They crossed Europe and sailed from Brindisi for Alexandria, having "most happy and profitable times for praise and prayer as they went along." They "felt their responsibility as men sent by God for his service," and one young planter, going to India, gave himself to Christ through their quiet labor and prayer on board the Mediterranean steamer. At Suez they went on board the *Kaisar-i-Hind* "with great hopes and earnest prayer, not that we might do great things so much as that we might not hinder God." They soon had a daily Bible-reading and an evening singing on deck in the dark, with short addresses to fill up the intervals.

A fellow-passenger wrote about them to *The Indian Witness* as follows:—

"Many wondered what they would be like. Surely there must be a screw loose somewhere, that seven young men of position should leave home and all



the pleasures of fashionable life for a wild-goose chase to convert Chinamen! Teach them! Why, they'll laugh at them! So thought I and many others. In fact, we expected no end of fun, quizzing them. So with that view, when the first evening came, we gathered around; but when we heard the deep-swelling notes in which they so earnestly sung 'Christ receiveth sinful men' and, after a



C. T. STUDD.

STANLEY P. SMITH.

few stirring words of appeal, went on in a gentle solo, 'Let the dear Master come in,' it seemed to touch even the most callous." In the end several of the stewards and of the crew and all the second-class passengers were converted. One of the latter was the English captain of an Indian steamer — a free-thinker, drunken, and quarrelsome. He had heard with great glee that there was more

game for him on board, in the shape of seven missionaries ! But before long he was thoroughly subdued, pouring out his heart in the afternoon prayer-meeting, praising God for his wonderful love, pleading for other souls, and saying to them, "You know it's so simple : it's only trusting ; just simply trusting."



C. T. STUDD. M. BEAUCHAMP. S. P. SMITH.  
A. T. POLHILL-TURNER. D. E. HOSTE. C. H. POLHILL-TURNER. W. W. CASSELS.

On reaching Shanghai, Mr. Cassels wrote : "It was with very full hearts that we set foot upon the soil of this dear country to which the Lord has called us. We felt more than ever that nothing but a mighty outpouring of the Spirit of God can be of any use." They began meetings for the English residents. The British chaplain of the Cathedral said, at one of the largest meetings, that "if he had been called away the night before, he would have been a lost soul ; but

that night he stood there saved by the grace of God. Now he was God's, and God was his." Many Christians were quickened, and some opposers converted.

The young men now prepared for their inland journey by adopting the Chinese dress. They are so disguised by it that one can hardly believe the faces to be the same with the beautiful photographs taken in England.

They had been appointed by the China Inland Mission to the province of Shan-se, in the northwest. Three of their number went up by river-boats eleven hundred miles to Han-chung. The other four went by the way of Peking. At Peking they joined with the missionaries there in special Bible study and prayer for the outpouring of the Holy Spirit upon their work. Great was the joy in wonderful answers received. By November the seven were all together again at their journey's end in Shan-se. When they have the language, they will separate, to mix up their lives with the Chinese. Their letters, all along the way, overflow with life and gladness and with racy details, but we have little room for them. We can only quote a little from Mr. Studd, under date of November 4, 1885, nine months after their arrival:—

"Is n't this simply glorious? . . . I feel sure a happier seven never walked. The journey was a grand time, and the Lord taught us many things. . . . He has now shown us that at present he means us to study. . . . You will be glad to hear that Stanley Smith can speak Chinese pretty well now; he took the meeting last Sunday, and the Lord spoke through him for half an hour. . . . I can tell you I did praise the Lord for bringing me among these real *live* boys again. I found them all well and flooding the town and country round with tracts, etc. We are as happy a party of the Lord's children as you could find anywhere, and we are just longing for the time when he will open all our mouths to tell of Jesus' dying love to these poor Chinese in their own tongue. There are two grand Chinamen here who are doing real red-hot work. One brought in six or seven converts the other day and they obeyed Paul pretty well, for they sung nearly all day and night. If China is to be turned upside down, the missionaries must be turned inside out first. Pray that the Lord will rouse us all to go forth in his might, conquering and to conquer. Pray that Paul-like men may be raised up whether among those here or at home. . . . Chinese hardships have been exaggerated. We rough it in traveling, but nothing more; excellent food and a comfortable bed, and, with the Lord Jesus as your friend, what more does a Christian soldier require? We could well do without the first two, but not without the Lord. He satisfies, the others don't. . . . Have you sent over to the American universities yet? And have you roused all the English and Irish universities, as well as the Scotch? Let us be very ambitious for the honor and glory of the Lord Jesus. . . . It is only a very short campaign before the final victory and everlasting reward. Then we shall see our great loving General in all his beauty and splendor, and how we will shout and sing his praises!

"Your loving brother,

"C. T. STUDD."

Mr. Stanley Smith adds: "If I were asked, 'If now you had your choice, where would you like to be in the world?' I should answer, 'In Ping-yang-fu.' We are in this life, it seems, literally beset and besieged with grace. As regards

opportunities, they are simply innumerable. Around here in Shan-se, a blessed work is going on."



A CHINESE GARDEN.

But for the rest we must refer our readers to the book itself, which ought to be in all Sunday-school libraries. It is through the kindness of its author, Mr. Broomhall, that we are able to give the foregoing pictures of "The Missionary Band."